THE OFFICE OF THE HOLY WEEK

According to the Roman Missal and Breviary.

Permissu Superiorum.

London, Printed by *Henry Hills*, Printer to the King's Most Excellent Majesty, for His Household and Chappel; And are sold at his Printing-house on the *Ditch-side* in *Black-Fryers*. 16[illegible]

23055 Hammelmann

TO THE
READER.

I *Do not pretend, Christian Reader, to Present thee here with any thing that is new, or the Product of my own Studies, a Person of Quality gave it to the Public some years ago; and the last year added what he found defective in his former Impression.*

What I here present thee with, is his Edition reduced to the methodic order of the Roman Office for the Holy Weak: I have indeed retrenched those long, tho' Learned, Comments, that Studious Person has with so much labor inserted for the expounding the many Mystery's couch'd in the Solemnity of

23055 Hammond

this Holy time: Judging it more proper to Study their significations at home, then during the Divine Service. Accept it therefore as it is reduc'd to method, and in the Pious perusal of it, be mindful of,

Thine in Christ,

B. L.

THE

THE OFFICE ON Palm-Sunday.

Of Holy Water.

Every Sunday, Water and Salt is prepared in the Sacristy, which the Priest blesseth, being vested in his Albe or Surplice, and with a Stole.

The Exorcism and Benediction of the Salt.

OUR help is the Name of the Lord:
Resp. Who made Heaven and Earth.
Vers. Our Lord be with you.
Resp. And With thy Spirit.

I Exorcise thee, O creature Salt, by the living God, the true God, by the holy God, by that God who commanded thee to be cast into

the Water by the Prophet *Elizæus*, to cure its barrenneſs, that by this Exorciſm thou mayeſt be made beneficial to the Faithful, healthful both to the Bodies and Souls of all that ſhall uſe thee, and wherever thou art ſprinkled thou mayeſt chaſe away all Illuſions, Malice, Crafts and Surprizes of the Devil, and that all unclean Spirits be caſt out by him, who will come to judge the Living and the Dead, and the World by fire. *Amen.*

The Prayer.

Let us Pray.

ALmighty and everlaſting God, we humbly implore thy infinite clemency, that thou wilt vouchſafe out of thy Piety to bleſs ✠ *and ſanctifie* ✠ this thy creature, Salt, to the end, that all ſuch as make uſe of it, may be ſenſible of health in Soul and Body, and that, what ſhall be either touched or ſprinkled with it, may be preſerved from all uncleanneſs and aſſaults of the Devil. Through our Lord, *&c.*

The Exorciſm and Benediction of the Water.

I Exorciſe thee, O creature Water, in the Name of God ✠ the Father Almighty, in the Name of Jeſus Chriſt ✠ our Lord his Son, and in the Vertue of the Holy Ghoſt ✠, That by this Exorciſm, thou mayeſt diſſipate all the aſſaults of the Enemy, and put the Enemy himſelf to flight, with all his apoſtate

Angels

Angels, by the power of the ſame our Lord Jeſus Chriſt, who will come to judge the living and the Dead, and the World by fire. *Amen.*

The Prayer.

Let us pray.

O God, who for the health of Mankind haſt made uſe of the Element of Water in the greateſt Myſteries, hear favourably our humble Prayers, and pour forth thy Bleſſings upon this Element prepared for ſeveral Purifications, to the end that thy Creature, made uſe of in thy Myſteries, may receive the effect of thy Divine Grace, to drive away Devils, and cure Infirmities, to the end all thy Faithful, which ſhall be ſprinkled within or without doors, may be thereby preſerved from all impurity and evil; and that no peſtilential ſpirit or corruption remain in them, let all ſnares of our ſecret Enemy depart thence, and whatever is obnoxious to the Health and Repoſe of any that inhabit there, may be expelled by the ſprinkling of this Water, that the Health implored by the Invocation of thy holy Name, may be preſerved from all ſorts of aſſaults; Through our Lord, *&c.*

LEt this Commixtion of Salt and Water be made in the Name of the Father ✠, and of the Son ✠, and of the Holy Ghoſt ✠. *Amen.*

Verſ. Our Lord be with you.
Reſp. And with thy Spirit.

Let us Pray.

O God, the Author of invincible Power, King of irreſiſtible Empire, and for ever magnificently triumphant, who diſſipateſt the ſtrength of the adverſe party, who ſuppreſſeſt the fury of the raging Enemy, and powerfully vanquiſheſt his Malice; We, O Lord, trembling, humbly beſeech and pray thee to regard favourrably this creature, Salt and Water, to enlighten it with thy Grace, and to ſanctifie it with the Dew of thy Bounty, that wherever it ſhall be ſprinkled, through the Invocation of thy Holy Name, it may chaſe away all ſuggeſtions of the unclean Spirit, that there be no fear of the venemous Serpent, and that the preſence of the Holy Spirit will vouchſafe every where to accompany us, imploring thy Mercy. Through our Lord Jeſus Chriſt, who liveth and reigneth with thee, in the unity of the Holy Ghoſt one God World without end. *Amen.*

The 50 Pſalm. *Miſerere.*

HAve mercy on me, O God, according to thy great mercy, *&c.*

After this Antiphon, Thou ſhalt ſprinkle me, *&c. is repeated, the Prieſt having ſprinkled the Holy Water, returns to the foot of the Altar, where, ſtanding upright, and there joyning his hands, he beſeeches God, that the Angel of his great Council, our Saviour* JESUS CHRIST, *who is ready to deſcend from Heaven, by the conſecration of theſe divine Myſteries, will aſſiſt with his ſaving Grace all thoſe that*

that are in the Church, that they being purified, may worthily present themselves before his Majesty.

Let us pray.

Vers. Shew us, O Lord, Mercy.
Resp. And give us thy Salvation.
Vers. O Lord, hear my Prayer.
Resp. And let my cry come unto thee.
Vers. Our Lord be with you.
Resp. And with thy Spirit.

Let us pray.

O Holy Lord, Omnipotent Father, Eternal God, graciously hear us, and vouchsafe to send thy Holy Angel from Heaven, to keep, protect, cherish, visit and defend all that dwell in this habitation. Through Christ our Lord, *&c. Amen.*

The Benediction of the Palms.

After sprinkling Holy Water in the usual manner, the Priest, accompanied with his Ministers in their Ornaments, go's to bless the Palms.

Hosanna to the Son of *David*, (*or save us, we beseech thee*, O *Son of* David) blessed is he who comes in the Name of our Lord, O King of *Israel*, *Hosanna* in the Highest.

Verſ. Our Lord be with you.
Reſp. And with thy Spirit.

Let us pray.

O God, whom it is juſtice to love, multiply in us the Gifts of thy ineffable Grace, and as through the Death of thy Son thou haſt made us hope for what we believe, grant that we may arrive to Eternal Glory, according to our deſires, through the Reſurrection of thy only Son, who liveth and reigneth one God with thee, in unity of the Holy Ghoſt, for ever and ever. *Amen.*

Which done, the Subdeacon ſings the following Leſſon in the uſual Place, and accuſtomed Tone of the Epiſtle; but in the end do's not kiſs the hand of the Prieſt, as at other times.

The Leſſon taken out of the 15*th and* 16*th Chapter of* Exodus.

IN thoſe days the Children of *Iſrael* came into *Elim*, where there were twelve Fountains of Water, and ſeventy Palm-trees, and they camped beſides the Waters. And they ſet forward from *Elim*, and all the multitude of the Children of *Iſrael* came into the deſert *Sin*, which is between *Elim* and *Sinai*, the fifteenth day of the ſecond Month, after they came forth out of the land of *Egypt*. And all the Aſſembly of the Children of *Iſrael* murmured againſt *Moſes* and *Aaron* in the Wilderneſs; and the Children of *Iſrael* ſaid to them, Would

to

to God we had died by the hand of our Lord in the land of *Egypt*, when we ſate over the Fleſh-pots, and did eat bread our fill! Why have you brought us into this deſert, that you may kill all the multitude with famine? And our Lord ſaid to *Moſes*, Behold I will rain you Bread from Heaven, let the People go forth and gather that ſufficeth for every day, that I may prove them, whether they will walk in my Law, or no. But the ſixth day let them provide for to bring in, and let it be double to that they were wont to gather every day. And *Moſes* and *Aaron* ſaid to all the Children of *Iſrael*; At Even you ſhall know that our Lord hath brought you forth out of the land of *Egypt*, and in the Morning you ſhall ſee the glory of our Lord.

The following Reſponſory is ſung inſtead of the Gradual taken out of the Eleventh Chapter of St. John.

THE chief Prieſts therefore and Phariſees gathered a Council, and ſaid, What do we, for this Man doth many ſigns? If we let him alone ſo, all will believe in him, and the *Romans* will come and take away our Place and Nation.

Ver. But one of them named *Caiphas*, being the high Prieſt of that year, ſaid to them, It is expedient for us, that one man die for the people, and the whole Nation periſh not. Therefore from that day they deviſed to kill him, ſaying, And the *Romans*, *&c.*

Another Responsory taken out the second Chapter of St. Matthew.

JEsus prayed unto his Father on Mount *Olivet*; My Father, if it be possible, let this Chalice pass from me. The spirit indeed is prompt, but the flesh weak; thy Will be done.

Watch ye and pray, that ye enter not tentation. The spirit indeed is, *&c.*

In the mean time the Deacon carries the Book of Gospels to the Altar, (as in other Masses, to testifie that it contains the Word of God, and presents Incense to the Priest to bless, saying,

Reverend Father, bless this Incense.

Be thou bless'd by him, to whose honor thou shalt be burnt.

Then the Deacon upon his knees, at the foot of the Altar prepares himself to receive commission from the Priest to publish the Gospel by this Prayer.

CLeanse, O Almighty God, my heart, and lips, who didst purifie with a fiery coal the lips of the Prophet *Isaiah*, and vouchsafe so to purifie me, for thy mercies sake, that I may worthily declare thy holy Gospel. Through our Lord Jesus Christ, *&c. Amen.*

Then taking the Book from the Altar, he asks the Priest's Blessing.

Reverend Father, bless me. *The*

The Priest blesseth him, saying,

OUR Lord be in thy heart and in thy lips, that thou mayest worthily publish his Gospel, in the Name of the Father, and of the Son, and of the Holy Ghost ✠. *Amen.*

The Deacon kisseth the Priests hand, to testifie, that as in the old Law, a Seraphim did purifie the lips of the Prophet Isaiah *with a coal of fire, so in the New Law it is Jesus Christ represented by the Priest who purifies his mouth. Before he reads the Gospel, he beseeches God's Blessing upon the Assembly, to hear his Word worthily, saying,*

Our Lord be with you.

The Assembly reciprocally beseeching God to assist him with his Grace, answereth, And with thy Spirit: *and the Deacon saying,* Sequentia sancti Evangelii, *&c.* The Sequence of the Gospel, *&c. makes the sign of the Cross upon his Forehead, his Mouth and Breast, to signifie he publishes the Word of God with a good heart, and will not be ashamed to confess it before Men, and taking the Thurible, he incenseth the Book thrice in honor of the blessed Trinity, in whom we are taught to believe by the Gospel.*

The Sequence of the Holy Gospel according, to S. Matthew, *Chap.* 21.

AT that Time when Jesus drew nigh to *Jerusalem*, and was come to *Bethphage*,

at the foot of mount *Olivet*, then he ſent two of his Diſciples, ſaying to them, Go ye into the Town that is againſt you, and immediately you ſhall find an Aſs tied, and a Colt with her, looſe them, and bring them to me: and if any man ſhall ſay ought unto you, ſay ye, that our Lord hath need of them; and forthwith he will let them go. And this was done that it might be fulfilled which was ſpoken by the Prophet ſaying, Say ye to the Daughter of *Sion*, Behold, thy king cometh to thee, meek, and ſitting upon an Aſs, and a Colt, the Foal of her that is uſed to the Yoke. And the Diſciples going, did as Jeſus commanded them; And they brought the Aſs and the Colt, and laid their garments upon them, and made him to ſit thereon; and a very great multitude ſpread their garments in the way: and others did cut their boughs from the Trees, and ſtrewed them in the way; and the multitudes that went before, and that followed, cried, ſaying, *Hoſanna* to the Son of *David*; Bleſſed is he that cometh in the Name of our Lord. *Hoſanna* in the Higheſt.

May our ſins be forgiven by the vertue of the Holy Goſpel.

Then the Palms are bleſt, by which Ceremony the Church, commemorating Chriſt's Triumph, applies her Prayers for us, to obtain of God, through the Merits of this divine Saviour (unleſs we render our ſelves uncapable) the Grace to reap the fruit of that Victory, which he has obtained over the World and the Devil.

Our Lord be with you.
Reſp. And with thy Spirit.

Let

Let us pray.

O God increaſe the Faith of thoſe that hope in thee, and clemently hear the Prayers of thy Supplicants: Let thy manifold Mercies come upon us; bleſs theſe Boughs of Palms, or Olives, and as in the figure of the Church, thou didſt multiply *Noah* going forth of the Ark, and *Moſes* going out of *Egypt* with the Children of *Iſrael*: ſo grant that we, carrying theſe Branches of Palm and Olive, may, with the Fruits of our good Works appear before Jeſus Chriſt, and, by his Merits, enjoy the Delights of eternal Happineſs, who, one God, liveth and reigneth with thee, in the Unity of the Holy Ghoſt, for ever and ever. Amen.

The PREFACE.

Our Lord be with you.
And with thy Spirit.
Lift up your hearts.
Reſp. We raiſe them up to our Lord.
Let us give thanks to our Lord God.
It is juſt, and becoming our Duty.

IT is truly meet and juſt, right and neceſſary, that we always, and in all places, give thanks to thee, Holy Lord, Omnipotent Father, and Eternal God, who art glorified in the Council of thy Saints. For thy Creatures ſerve thee, acknowledging thee their ſole Author and God, and all thy handy works joyntly praiſe, and thy holy ones bleſs thee, freely confeſſing the ſacred Name of thy Son, before

the Kings and Princes of this World. The Angels, Archangels, Thrones, and Dominations observe thee with a profound Reverence, and with the whole Celeſtial Hoſt, ſing a Hymn of thy Glory for ever, ſaying, Holy, holy, holy is the Lord God of Hoſts, the Heavens and Earth are filled with thy Glory, *Hoſanna* in the Higheſt. Bleſſed is he that comes in the Name of our Lord, *Hoſanna* in the Higheſt.

Sanctus *being ſung by the Quire, the Prieſt proceeds, ſaying,*

Verſ. Our Lord be with you.
Reſp. And with thy Spirit.

Let us Pray.

WE beſeech thee, O Lord, Holy Father, Almighty and Everlaſting God, to bleſs ✠ and ſanctifie ✠ this Olive, thy Creature which thou haſt commanded to ſpring from Wood, and which the Dove brought in his mouth, returning to the Ark, that whoever ſhall take of it, may receive Protection both for Soul and Body, thou, O Lord, making it a Remedy for Health, and a Sacrament of thy Grace. Through our Lord, *&c. Amen.*

Let us pray.

The Faithful conſidering, that thoſe bleſt Palms repreſent our Union with Chriſt, being delivered from the Tyranny of the Devil; and the Interceſſion of the Church, which is applied unto us by this Bleſſing, joyn in Prayer with the Church, and beg Gods Protection.

O

O God, who gathereſt together ſuch things as are diſperſt, and preſerveſt what is ſo gathered together, who didſt bleſs the People going forth with Boughs to meet Jeſus, bleſs ✠ alſo theſe Palms and Olive Branches, which thy People take in honor of thy Name, that whereever they ſhall be brought, the inhabitants may be ſenſible of thy Bleſſing, and freed from all Adverſity, and thy Right-hand protect thoſe whom Jeſus Chriſt thy Son our Lord redeemed. Who liveth and reigneth with thee, in the Unity of the Holy Ghoſt, for ever and ever. Amen.

Let us pray.

O God, who through the wonderful order of thy Providence, art pleaſed to make uſe of inſenſible Creatures to inſtruct us in the way of our Salvation; Grant, we beſeech thee, that the devout hearts of thy Faithful, may healthfully underſtand what is myſtically deſigned in the Action of this day, in which the multitude of *Jews*, being illuſtrated with a heavenly light, went to meet our Redeemer with Boughs of Palms and Olives, which they caſt under his feet. The Palm-branches put us in mind of the Victory he gained over the Prince of Death, and the Olive-boughs do in a ſort propclaim, that the Spiritual Unction is come to us. Fot all that bleſſed Company underſtood that Ceremony to ſignifie, that our Redeemer, taking compaſſion of Man's miſery, was to encounter the Prince of Death for the Life of the World, and that he was to triumph by dying. Therefore he, fulfilling the Will of

God, performed all those things, that we might thereby arrive to that knowledge of his Triumphs, and unctuous plenitude of Mercy. We also firmly believe, Lord, Holy Father, Omnipotent and Eternal God, that all hath been fulfilled, that was signified. And therefore most humbly beseech thee, through the same, our Lord Jesus Christ, that, in and by him, we whom thou hast vouchsafed to become his members, having obtained the Victory over Death, may also partake in his glorious Resurrection. Who liveth and reigneth, *&c.*

Let us Pray.

O God, who, by an Olive-branch, didst command a Dove to publish Peace to the Earth, vouchsafe, we beseech thee, to sanctifie, with thy Celestial ✠ Benediction, the Salvation of all. Through Christ our Lord, *&c.*

Let us Pray.

BLess ✠, we beseech thee, O Lord, these Boughs of Palms or Olives, and grant that thy People may testifie the Zeal of their Piety, by a pious Performance of what this Day they outwardly profess, and triumphing over their Enemies may apply themselves zealously to the Works of Mercy. Through our Lord, *&c.*

Here the Priest puts Incense into the Thurible, and then sprinkles the Boughs with holy Water three times saying,

Thou shalt sprinkle me with Hyssop, and I shall be cleansed: thou shalt wash me, and I shall

ſhall be made whiter than now.

Which Verſe only being ſaid, not ſung, he incenſeth the Boughs.

The Prayer.

Which ſaid, he proceeds ſaying,

Verſ. Our Lord be with you.
Reſp. And with thy Spirit.

The Benediction being ended, the ancienteſt or chiefeſt in Eccleſiaſtical Dignity goes to the Altar, and gives a bleſt Bough to the Prieſt, who neither kneels, nor kiſſes the Ancients Hand when he receives it, whereas all that he diſtributes to, receive them upon their knees, firſt kiſſing his Hand, and then the Bough: Which done, in the middle of the Altar he diſtributes the Boughs; firſt of all to the Deacon, next the Subdeacon, then to the Ancient from whom he receiv'd a Bough, and laſtly to every one according to Degrees; firſt to Men, then to the Women.

Let us Pray.

O God, who, for our Salvation, didſt ſend into this World thy only begotten Son, that he, humbling himſelf for us, might regain us unto thee, before whom, at his entry into *Jeruſalem*, that the Scriptures might be fulfilled, a multitude of People ſpread their Garments, with a pious Zeal, and caſt Palms in the Way. Grant, we beſeech thee, that we may ſo prepare the Way of Faith to him,

that the ſtone of offence, and rock of ſcandal being removed, our good works may flouriſh, as the branches of a beautiful tree, and therein imitate him. Who, with thee, liveth and reigneth, *&c.*

Whilſt the Prieſt gives Palms to the Clergy and People, the Quire ſings the following Antiphons and Canticle, (ſung by the Children at Chriſt's triumphant entry into Jeruſalem*); which are to be repeated according to the length of time requir'd for the Diſtribution.*

Antiphon.

THE *Hebrew* Children ſpread their Garments in the way, and cried out, ſaying, *Hoſanna*, to the Son of *David*. Bleſſed is he who comes in the Name of our Lord.

Another.

THE *Hebrew* Children ſpread their Garments in the way, and cried out, ſaying, *Hoſanna* to the Son of *David*. Bleſſed is he who comes in the Name of our Lord.

The Diſtribution of the Palms being ended, the Prieſt ſays,

Verſ. Our Lord be with you.
Reſp. And with thy Spirit.

Let us pray.

ALmighty everlaſting God, who waſt pleaſed, that our Lord Jeſus Chriſt ſhould ſit upon

upon an Aſſes Colt, and directedſt the multitude to ſpread their Garments and Boughs in the way, ſinging *Hoſanna* in his honor: Grant us the Grace to imitate their Innocence, and to partake of their Merit. Through the ſame our Lord, *&c.*

Then they go in Proceſſion (to repreſent JESUS CHRIST*'s Triumphant entry into* Jeruſalem,*) the Prieſt putting Incenſe into the Thurible, and the Deacon turning towards the People, ſings,*

Let us go in peace.

And the Quire anſwers,

In the Name of Chriſt. Amen.

The Thurifer goes firſt with his Thurible ſmoking next follows the Subdeacon carrying the Croſs between two Accolytes, with lighted candles in their Candleſticks, then the Clergy two and two by Order; laſtly the Prieſt with his Deacon upon his left hand, after them the Ancienteſt or moſt eminent next after the Prieſt, the Men always before the Women, ſinging the following Antiphons.

The Antiphon taken out of the 21ſt Chapter of St. Matthew.

WHen Jeſus drew nigh unto *Jeruſalem*, he ſent two of his diſciples, ſaying, Go ye into the Town that is againſt you, and Immediately you ſhall find an Aſs tied, and a Colt with her; looſe them, and bring them

to me; and if any man ſhall ſay ought unto you, ſay ye, that our Lord hath need of them. And they brought the Aſs and the Colt, and laid their Garments upon them, and made him to ſit thereon. Others ſpread their Garments in the way, others cut Boughs from the Trees, and ſtrewed them in the way, and thoſe that followed cried *Hoſanna*; bleſſed is he who cometh in the Name of our Lord, and bleſſed be the Kingdom of *David* our Father; *Hoſanna* in the Higheſt: O Son of *David* have mercy on us.

Another Antiphon.

THE People hearing that Jeſus was coming to *Jeruſalem*, they took Palm-branches, and went forth to meet him, the Children crying aloud, This is he who comes to ſave his People. This is our Salvation and Redemption of *Iſrael*. How great is he whom the Thrones and Dominations meet? Fear not, Daughter of *Sion*; behold thy King comes unto thee, ſitting upon an Aſs-Colt, as it is written, Hail King, Maker of the World, who art come to redeem us.

Another.

SIX Days before the ſolemn Paſch, our Lord coming to *Jeruſalem*, the Children went forth to meet him, carrying Boughs of Palms, and crying with a loud voice, *Hoſanna* in the Higheſt: Bleſſed art thou that comeſt in the multitude of thy Mercies, *Hoſanna* in the Higheſt.

Another.

Another.

THE Multitude went with Flowers and Palms to meet the Redeemer, and render him triumphant and victorious, due Honor. The *Gentiles* publiſh the greatneſs of the Son of God, their voices thundring through the clouds, the praiſe of Chriſt. *Hoſanna* in the *Higheſt.*

Another.

GRant that we may be found faithful with the Angels and Children, ſinging to the triumpher over Death. *Hoſanna* in the Higheſt.

Another.

A Great multitude aſſembled to the Feſtival cried out to our Lord, ſaying, Bleſſed is he that cometh in the Name of our Lord, *Hoſanna* in the Higheſt.

The Proceſſion being come to the Church Porch, two or more of the Cantors enter into the Church, and ſhutting the door upon the Proceſſion, the following Hymn is ſung, (in memory of Jeſus Chriſts triumphant entry into Jeruſalem,*) to the end of which Stroph is added by way of repetition, the firſt,*

GLory to thee, Eternal King,
On this great triumphant day;
Lo we a loud *Hoſanna* ſing,
And with our Garments ſtrew the way.
Thou art the King of *Iſrael,*
Sprung from the Royal *David's* ſtem;

Thou cam'st from Heaven with us to dwell,
Thy Captive-subjects to redeem.
Glory to thee. &c.

The holy Quires of Angels bow,
And in their Hymns thy Praise proclaim,
While we, and all our World below,
Kneel and adore the same blest Name.
Glory to thee, &c.

Thy *Sion* once with holy Palms
Thee, their Messias, went to meet:
Behold, we now, with Prayers and Psalms,
Prostrate our glad hearts at thy feet.
Glory to thee, &c.

They by their Songs prepar'd the way
Up to thy humble Throne the Cross,
While we a happier Ditty pray,
And in thy Victory rejoyce.
Glory to thee &c.

Great King, of sweetest Clemency,
Whom all sincere endeavours please,
As they accepted were, may we,
Thy Favour gain, thy Wrath appease.
Glory to thee, &c.

Then the Subdeacon with the foot of the Cross, knocks at the Church door, which is shut, to signifie that, Jesus Christ, through the merit of his Passion, hath opened Heaven for us, which before was shut, upon the account of our first Parents transgression.

And to express the sentiments of joy and admiration which the Angels had at our Saviors entry into Heaven, represented in the 23d Psalm, the

the Church uses the same words with the Royal Prophet.

LIft up your Gates, ye Princes, and be ye lifted up, O eternal Gates, and the King of Glory shall enter in.

Those who are within the Church, representing the Angels, answer,

Who is this King of Glory?

To whom the Subdeacon knocking again, replies,

'Tis our strong and mighty Lord,; 'tis our Lord mighty in Battel: Lift up your Gates, ye Princes, and be you lifted up, O eternal Gates, and the King of Glory shall enter in.

Those within the Church reply again,

Who is this King of Glory?

The Subdeacon knocking again, says,

The Lord of Powers, he is the King of Glory, lift up your gates, &c.

Whereupon those within the Church representing the Angels open the doors, saying,

Who is this King of Glory?

And the Procession goes into the Church, singing the following Antiphon, to signifie that Christs

Christs solemn entry into Jerusalem, *was a figure of his triumphant entry into Heaven.*

OUR Lord entring into the holy City, the *Hebrew* Children, foretelling the Resurrection unto Life, with Olive branches cried out, *Hosanna* in the Highest:

V. Glory be to--- with Olive branches.

When the People heard that Christ was coming into *Jerusalem*, they went to meet him with Palms.

Then the Mass begins, and the Boughs are held only during the Passion and Gospel.

THE

THE MASS FOR Palm-Sunday.

The Station is at St. John *Laterans.*

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

P. I Will enter unto the Altar of God.
V. Our help is in the Name of our Lord.
R. Who made Heaven and Earth.

P. I Confeſs unto Almighty God, to the bleſſed Virgin S. *Mary*, to the bleſſed S. *Michael* the Arch-angel, to the bleſſed S. *John Baptiſt*, to the Holy Apoſtles, *Peter* and *Paul*, to all the Saints, and you my Brethren, that I have very much ſinned, in Thought, Word, and Deed, through my Fault, through my Fault, through my moſt grievous Fault. Therefore I beſeech the bleſſed Virgin S. *Mary*, the bleſſed S. *Michael* the Arch-angel, the bleſſed S. *John Baptiſt*, the Holy Apoſtles, *Peter* and *Paul*, all the Saints, and you my Brethren, to Pray to God for me. *R.* Al-

R. ALmighty God have mercy upon thee, and forgive thy sins, and bring thee to life everlasting. *P. Amen.*

R. I Confess unto Almighty God, to the blessed Virgin S. *Mary*, to the blessed S. *Michael* the Arch-angel, to S. *John Baptist*, to the Apostles, *Peter* and *Paul*, to all the Saints, and to thee my Father, that I have very much sinned, in Thought, Word, and Deed, through my Fault, through my Fault, through my most grievous Fault. Therefore I beseech the blessed Virgin S. *Mary*, the blessed S. *Michael* the Arch-angel, the blessed S. *John Baptist*, *Peter* and *Paul*, all the Saints, and thee my Father, to Pray to God for me.

P. ALmighty God have mercy on you, forgive you your sins, and bring you to life everlasting. *R.* Amen.

P. ALmighty and merciful Lord, grant us pardon, absolution, and remission of all our sins. Amen.

P. Thou being turned shalt quicken us, O Lord.
R. And thy people shall rejoyce in thee.
P. Shew us, O Lord, thy Mercy.
R. And give us thy Salvation.
P. O Lord, hear my Prayer.
R. And let my cry come unto thee.
P. Our Lord be with you.
R. And with thy Spirit.

Take

TAke away, O Lord, our Iniquities, that ſo with a pure heart we may enter into the Holy of Holies. Through Chriſt our Lord. Amen.

WE pray thee, O Lord, through the Merits of thy Saints, whoſe Reliques are here, and of all Saints, that thou wilt pleaſe to pardon all my ſins. Amen.

The Introit, *taken out of the* 21*ſt.* Pſalm.

O Lord, prolong not thy help from me; look towards my defence. Save me out of the Lions mouth, and my humility from horns of Unicorns.

PSALM XXI.

GOd my God, have reſpect unto me, why haſt thou forſaken me? far from my ſalvation are words of my ſins.

O Lord, prolong not thy help from me, *&c.*

Gloria Patri, &c. *is not now ſaid, becauſe it is a public Confeſſion of Faith, which the Church omits at this time, when ſhe repreſents the extreme impiety and infidelity of the* Jews; *And* Gloria in excelſis *is for the ſame reaſon forborn.*

Lord, have mercy on us.
R. Lord, have mercy on us.
Lord, have mercy on us.
R. Chriſt, have mercy on us.
Chriſt, have mercy on us.

R. Chriſt,

R. Christ, have mercy on us.
Lord, have mercy on us.
R. Lord, have mercy on us.
Lord, have mercy on us.
V. Our Lord be with you.
R. And with thy Spirit.

The Collect.

ALmighty, Everlasting God, who hast caused our Saviour to take flesh, and to be crucified for Mankind, as an example of Humility to be imitated; Grant propitiously, that we may deserve to have both the Instruction of his Patience, and Fellowship of his Resurrection. Through the same our Lord, *&c.*

The Lesson out of the Epistle of St. Paul *the Apostle to the* Philippians, *Chap.* 2.

BRethren, for this think in your selves, which also in Christ Jesus, who, when he was in the form of God, thought it not robbery, himself to be equal to God; but he exinanitated himself, taking the form of a servant, made into the similitude of men, and in shape found as man; he humbled himself, made obedient unto death, even the death of the Cross. For the which God also hath exalted him, and hath given him a Name which is above all Names; That in the Name of Jesus, every knee bow of the celestials, terrestrials, and Infernals; and every tongue confess, that our Lord Jesus Christ is in the glory of God the Father.

The

The Gradual, *taken out of* 71*ſt.* Pſalm.

THou haſt held thy right hand, and in thy will thou haſt conducted me, and with glory thou haſt received me.

V. How good is God to *Iſrael*, to them that are of a right heart: but my feet were almoſt moved; my feet almoſt ſlipped, becauſe I have had zeal upon the wicked, ſeeing the peace of ſinners.

The Tract, *taken out of the* 21*ſt.* Pſalm.

GOd my God, have reſpect unto me: Why haſt thou forſaken me?

V. Far from my ſalvation are the words of my ſins.

V. My God, I ſhall cry by day, and thou wilt not hear, and by night, and not for folly unto me.

V. But thou dwelleſt in the Holy Place, the praiſe of *Iſrael.*

V. In thee our Fathers have hoped, they hoped, and thou didſt deliver them.

V. They cryed unto thee, and were ſaved; they hoped in thee, and were not confounded.

V. But I am a worm, and no man; a reproach of men, and outcaſt of the people.

V. All that ſaw me have ſcorned me, they have ſpoken with the lips and wagged the head.

V. He hoped in the Lord, let him deliver him; let him ſave him, becauſe he afflicts him.

V. But themſelves have conſidered and beheld me, they have divided my garments amongſt them, and upon my veſture they have caſt lots.

V. Save

℣. Save me from the Lions mouth, and my humility from the horns of the Unicorns.

℣. Ye that fear our Lord praise him, all the seed of *Jacob* glorifie ye him.

℣. The generation to come shall be shewed to our Lord, and the heavens shall shew forth his justice to the people that shall be born, whom our Lord hath made.

℣. And the justice by which he shall render them just, shall be shewed to the people.

According to the Roman *Directory, the Deacon asks not the Priest's blessing before his reading of the Passion of our Lord Jesus Christ, nor says,* Munda cor meum, &c. *nor doth he incense the Book, but performs all those Ceremonies afterwards.*

Nor doth the Priest salute the People with Dominus vobiscum, &c. *Our Lord be with you, to observe unto us a detestation of perfidious* Judas, *who betrayed our Saviour with a Salute.*

Nor do the People answer, Gloria tibi Domine, &c. *Glory be to thee, O Lord.*

Neither are the lighted Tapers carried, to signifie, that as well upon Earth, through the Eclipse of the Sun and Moon, the light of the World was extinguished, as in Heaven by the Death of our Saviour.

Lastly, The Book is not incensed to mind us, that the fervor of Christ's Disciples Prayers was then abated. All which is to be observ'd in the other three Passions.

The Paſſion of our Lord Jeſus Chriſt according to St. Matthew, *Chap.* 26, 27.

AT that time Jeſus ſaid to his Diſciples, You know that after two days ſhall be Paſche, and the Son of man ſhall be delivered to be crucified. Then were gathered together the Chief Prieſts and Ancients of the People into the Court of the High Prieſt, who was called *Caiaphas*: And they conſulted how they might by ſome guile apprehend Jeſus, and kill him; But they ſaid, Not on the Feſtival-day, leſt perhaps there might be a tumult among the people. And when Jeſus was in *Bethania*, in the houſe of *Simon* the leper, there came to him a Woman, having an Alabaſter Box of Precious Oyntment, and poured it out upon his Head, as he ſat at the Table. And the Diſciples ſeeing it, had indignation, ſaying, Whereto is this waſte? for this might have been ſold for much, and given to the poor. And Jeſus knowing it, ſaid to them, Why do you moleſt this Woman? for ſhe hath wrought a good work upon me; for the poor you have always with you, but me you have not always, for ſhe, in pouring this Oyntment upon my Body, hath done it to bury me. Amen, I ſay to you; whereſoever this Goſpel ſhall be preached in the whole World, that alſo ſhe hath done, ſhall be reported for a memory of her. Then went one of the twelve, which was called *Judas Iſcariot*, to the Chief Prieſts, and ſaid to them, what will you give me, and I will deli-

deliver him unto you? But they appointed unto him Thirty Pieces of Silver. And from thenceforth he ſought opportunity to betray him. And the firſt day of the Azymes the Diſciples came to Jeſus, ſaying, Where wilt thou that we prepare the Paſche? But Jeſus ſaid, Goe into the City to a certain man, and ſay to him, the Maſter ſaith, My time is at hand, with thee do I make the Paſche with my Diſciples. And the Diſciples did as Jeſus appointed them, and they prepared the Paſche. But when it was even, he ſat down with his twelve Diſciples; And while they were eating, he ſaid, Amen, I ſay unto you, That one of you ſhall betray me. And they being very ſad, began every one to ſay, Is it I, Lord? but he anſwering, ſaid, he that dippeth his hand with me in the Diſh, he ſhall betray me. The Son of man indeed goeth as it is written of him; but wo be to that man by whom the Son of man ſhall be betrayed; it were good for him if that man had not been born. And *Judas*, that betrayed him, ſaid, Is it I, Rabbi? he ſaith to him, Thou haſt ſaid. And whiles they were at Supper, Jeſus took Bread, and bleſſed, and brake; and he gave to his Diſciples, and ſaid, Take ye, and eat; this is my Body. And taking the Chalice, he gave thanks, and gave to them, ſaying, drink ye all of this; for this is my Blood of the New Teſtament, which ſhall be ſhed for many unto remiſſion of ſins. And I ſay unto you, I will not drink from henceforth of this fruit of the Vine, until that day when I ſhall drink it with you new in the Kingdom of my Father. And an Hymn being ſaid, they went forth unto Mount *Olivet*. Then Jeſus ſaid to them, All you ſhall

be

be ſcandalized in me this night : For it is written, I will ſtrike the Paſtor, and the ſheep of the flock ſhall be diſperſed ; but after I ſhall be riſen again, I will go before you into *Galilee*. And *Peter*, anſwering, ſaid to him, Although all ſhall be ſcandalized in thee, I will never be ſcandalized. Jeſus ſaid to him, Amen, I ſay to thee, that in this night, before the Cock crow, thou ſhalt denie me thrice. *Peter* ſaid to him, Yea, though I ſhould die with thee, I will not denie thee. Likewiſe alſo ſaid all the Diſciples. Then Jeſus cometh with them into the Village called *Gethſemani* ; and he ſaid to his Diſciples, Sit you hear, while I go yonder, and pray. And taking to him *Peter*, and the two Sons of *Zebedee*, he began to wax ſorrowful, even unto death ; ſtay here and watch with me. And being gone forward a little, he fell upon his face, praying, and ſaying, My Father if it be poſſible, let this Chalice paſs from me ; nevertheleſs, not as I will, but as thou. And he cometh to his Diſciples, and findeth them ſleeping ; and he ſaith to *Peter*, Even ſo? could you not watch one hour with me ? Watch ye, and pray, that ye enter not into temptation. The ſpirit indeed is prompt, but the fleſh weak. Again, the ſecond time he went and prayed, ſaying, my Father, if this Chalice may not paſs, but I muſt drink it, thy will be done. And he cometh again, and findeth them ſleeping ; for their eyes were become heavy. And leaving them, he went again, and he prayed the third time, ſaying the ſelf-ſame word. Then he cometh to his Diſciples, and ſaith to them, Sleep ye now, and take reſt ; behold, the hour approacheth,

and

and the Son of man ſhall be betrayed into the hands of ſinners. Riſe, let us go; behold, he approacheth that ſhall betray me. As he yet ſpake, behold *Judas*, one of the twelve, came, and with him a great multitude with Swords and Clubs, ſent from the Chief Prieſts and the Ancients of the People. And he that betrayed him, gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that is he, hold him. And forthwith, coming to Jeſus, he ſaid, Hail, Rabbi, and he kiſſed him. And Jeſus ſaid to him, Friend, whereto art thou come? Then they drew near, and laid hands on Jeſus, and held him, and behold one of them that were with Jeſus, ſtretching forth his hand, drew out his ſword, and ſtriking the ſervant of the High prieſt, cut off his ear.

Then Jeſus ſaid to him, Return thy ſword into his place; for all that take the ſword, ſhall periſh with the ſword. Thinkeſt thou that I cannot ask my Father, and he will give me preſently more than twelve legions of Angels? How then ſhall the Scriptures be fulfilled, that ſo it muſt be done? In that hour Jeſus ſaid to the multitudes, You are come out as it were to a thief, with Swords and Clubs to apprehend me: I ſate daily with you teaching in the Temple, and ye laid no hands on me. And this was done, that the Scriptures of the Prophets might be fulfilled. Then the Diſciples all leaving him, fled. But they taking hold of Jeſus, led him to *Caiphas* the High Prieſt, where the Scribes and Ancients were aſſembled: And *Peter* followed him afar off, even to the Court of the High Prieſt; and going in, he ſate with the ſervants, that he might ſee the end. And the Chief Prieſts and whole

whole Council ſought falſe witneſs againſt Jeſus, that they might put him to death; and they found not, whereas many falſe witneſſes had come in, And laſt of all, there came two falſe witneſſes, and they ſaid, This man ſaid, I am able to deſtroy the Temple of God, and after three days, to re-edifie it. And the High Prieſt, riſing up, ſaid to him, Anſwereſt thou nothing to the things which theſe do teſtifie againſt thee? But Jeſus held his peace. And the High Prieſt ſaid to him, I adjure thee, by the living God, that thou tell us, if thou be the Chriſt, the Son of God, Jeſus ſaid to him, Thou haſt ſaid. Nevertheleſs I ſay to you, Hereafter you ſhall ſee the Son of Man ſitting on the right hand of the Power of God, and coming in the clouds of Heaven. Then the High Prieſt rent his garments, ſaying, He hath blaſphemed, what need we witneſſes any further? Behold, now ye have heard the blaſphemy; how think you? But they anſwering, ſaid, He is guilty of death. Then did they ſpit on his face, and buffeted him, and others ſmot his face with the palms of their hands, ſaying, Prophecy unto us, O Chriſt, who is he that ſtruck thee? But *Peter* ſate without the court, and there came to him one wench, ſaying, Thou alſo waſt with Jeſus the *Galilean*: but he denied before them all, ſaying, I wot not what thou ſayeſt. And as he went out of the gate, another wench ſaw him, and ſhe ſaid to them that were there, And this fellow alſo was with Jeſus the *Nazarite*; and again he denied with an Oath, that he knew not the man. And after a while, they came that ſtood by, and ſaid to *Peter*, Surely thou alſo art of them, for even thy ſpeech doth betray thee.

Then

Then he began to curſe and to ſwear, that he knew not the man. And incontinent the Cock crew. And *Peter* remembred the word of Jeſus which he had ſaid, Before the Cock crow, thou ſhalt deny me thrice; And going forth, he wept bitterly. And when morning was come, all the Chief Prieſts and Ancients of the people conſulted together againſt Jeſus, that they might put him to death. And they brought him bound, and delivered him to *Pontius Pilate* the preſident. Then *Judas* that betrayed him, ſeeing that he was condemned, repenting him, returned the thirty ſilver pieces to the Chief Prieſts and Ancients. ſaying, I have ſinned, betraying juſt blood. But they ſaid, What is that to us? Look thou to it. And caſting down the ſilver pieces in the Temple, he departed, and went and hanged himſelf with an halter. And the Chief Prieſts, having taken the ſilver pieces, ſaid, It is not lawful to caſt them into the *Corbana*; becauſe it is the price of Blood. And after they had conſulted together, they bought with them the potters field, to be a burying place for ſtrangers. For this cauſe that field was called *Haceldama*; that is, the field of blood, even to this preſent day. Then was fulfilled that which was ſpoken by *Jeremy* the Prophet, ſaying, And they took the thirty pieces of ſilver, the price of the prized, whom they did prize of the Children of Iſrael; and they gave them into the potters field, as the Lord did appoint to me. And Jeſus ſtood before the Preſident, and the Preſident asked him, ſaying, art thou the King of the *Jews*? Jeſus ſaith to him, Thou ſayeſt. And when he was accuſed of the Chief Prieſts and Ancients, he anſwered nothing.

Then

Then *Pilate* ſaith to him, Doeſt thou not hear how great Teſtimonies they alledge againſt thee? And he anſwered him not to any word, ſo that the Preſident did marvel exceedingly. And upon the ſolemn day the Preſident had accuſtomed to releaſe unto the people one priſoner, whom they would. And he had then a notorious priſoner, that was called *Barabbas*; they therefore being gathered together, *Pilate* ſaid, Whom will you that I releaſe to you? *Barabbas*, or Jeſus, that is called Chriſt? For he knew that for envy they had delivered him. And as he was ſitting in place of judgment, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man, for I have ſuffered many things this day in my ſleep for him. But the Chief Prieſts and Ancients perſwaded the people, that they ſhould ask *Barabbas*, and make Jeſus away. And the Preſident, anſwering, ſaid, to them, Whether will you of the two to be releaſed unto you? But they ſaid *Barabbas*. *Pilate* ſaid to them, What ſhall I do then with Jeſus, that is called Chriſt. They ſaid all, Let him be crucified. The Preſident ſaid to them, Why, what evil hath he done? But they cried the more, ſaying, Let him be crucified. And *Pilate*, ſeeing that he nothing prevailed, but rather a tumult was toward, taking water, he waſhed his hands before the people, ſaying, I am innocent of the blood of this juſt man; look you to it. And the whole people, anſwering, ſaid, His blood be upon us and upon our children. Then he releaſed to them *Barabbas*, and having ſcourged Jeſus, delivered him unto them to be crucified. Then the Preſident's ſouldiers, taking Jeſus into the palace gathered together unto him the whole band;

band; and ſtripping him, put a ſcarlet cloak about him, and platting a crown of thorns, put it upon his head, and a reed in his right hand; and bowing the knee before him, they mocked him, ſaying, Hail, King of the *Jews*; and ſpitting upon him, they took the reed and ſmote his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucifie him. And in going they found a man of *Cyrene*, named *Simon*, whom they forced to take up his Croſs. And they came into the place which is called *Golgotha*, which is the place of *Calvari*. And they gave him Wine to drink, mingled with Gall. And when he taſted, he would not drink. And after they had crucified him, they divided his garments, caſting lots, that it might be fulfilled which was ſpoken to the Prophet, ſaying, They divided my garments among them, and upon my veſture they did caſt lots. And they ſate and watched him. And they put over his head his cauſe written, This is Jeſus the King of the Jews. Then were crucified with him two thieves; one on the right hand, and one of the left; And they paſſed by, blaſpheming him, wagging their heads, and ſaying, Vah, Thou that deſtroyeſt the Temple of God, and in three days doeſt re-edifie it, ſave thine own ſelf: if thou be the Son of God, come down from the Croſs. In like manner alſo the Chief Prieſts, with the Scribes and Ancients mocking, ſaid, He ſaved others, himſelf he cannot ſave: if he be King of *Iſrael*, let him now come down from the Croſs, and we will believe him. He truſted in God, let him now deliver him, if he will: for he ſaid, That I am the Son

of

of God. And the self same thing the thieves also that were crucified with him, reproached him withal. And from the sixth hour there was darkness made upon the whole earth, until the ninth hour Jesus cried out with a mighty voice, saying, Eli, Eli, Lamasabacthani? that is, my God, my God, why hast thou forsaken me? And certain that stood there and heard, said, He calleth *Elias*. And incontinent one of them running, took a spunge and filled it with vinegar, and put it on a reed, and gave him to drink. And others said, Let be, let us see whether *Elias* come to deliver him. And Jesus again crying with a mighty voice, yielded up the Ghost.

[*Here the Faithful kneel or prostrate themselves a while upon the ground, piously meditating upon our Blessed Lord's bitter Death and Passion.*]

And behold the veil of the temple was rent in two pieces, from the top even to the bottom;

[*It was a greet piece of Hanging or Tapestry before the Sanctuary; and this was done to signifie, that the old Law was accomplished in Christ.*]

and the earth did quake, and the rocks were rent, and the graves were opened: and many bodies of the Saints, that had slept, rose; and they going forth out of the graves after his Resurrection, came into the holy City, and appeared to many. And the Centurion and they that were with him, watching Jesus, having seen the Earthquake, and the things that were done, were sore afraid, saying, Indeed this was

the Son of God. And there were many women afar off, which had followed Jesus from *Galilee*, ministring unto him: among whom was *Mary Magdalene*, and *Mary* the mother of *James* and *Joseph*, and the mother of the Sons of *Zebedee*. And when it was evening, there came a certain rich man of *Arimathæa*, named *Joseph*, who also himself was disciple to Jesus, He went to *Pilate*, and asked the body of Jesus. Then *Pilate* commanded, that the body should be delivered. And *Joseph*, taking the body, wrapt it in clean Syndon, and laid it in his own new Monument which he had hewed in a rock. And he rolled a great stone to the door of the Monument, and went his way. And there was there *Mary Magdalene* and the other *Mary* sitting over against the Sepulchre.

Here the Deacon says, Munda cor meum, *begs the Priest's blessing, and with lights and incense sings what follows, as is accustomed in other Gospels; omitting only to say*, Dominus vobiscum, *and to Cross himself, or the Book: all which is to be observed in the other Passions.*

AND the next day, which is after the Parasceve, the chief Priests and the Pharisees came together to *Pilate*, saying, Sir, we have remembred that the seducer said, yet living, After three days I will rise again. Command therefore the Sepulchre to be kept until the third day, lest perhaps his Disciples come and steal him, and say to the People, He is risen from the dead; and the last error shall be worse than the first. *Pilate* said to them, You have a guard, go, guard it, as you know. And they departing made the Sepulchre sure, sealing up the stone, with watchmen. I

I believe in one God Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages, God of God, light of light, true God of the true God, who was begotten, not made, consubstantial to the Father, by whom all things were made. Who descended from Heaven for us men, and for our Salvation, and taking flesh of the Virgin *Mary*, by the operation of the Holy Ghost, became man. He was also crucified for us, under *Pontius Pilate*, suffered and was buried, and rose again the third day, according to the Scriptures. He ascended into Heaven, and sits on the right hand of the Father, and will come again in glory to judge the living and the dead, whose kingdom will have no end. I believe in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son together, is adored and conglorified, who spoke by the prophets. I believe one Holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. I expect the resurrection of the dead, and life in the world to come. Amen.

V. Our Lord be with you.
R. And with thy Spirit.

The Offertory *taken out of the 68th Psalm.*

MY heart hath looked for reproach and misery, and I expected some body that would be sorrowful with me, and there was

none. I ſought for a Comforter, and I found him not, and they gave gall for my meat, and in my thirſt they gave me vinegar to drink.

After the Offertory is recited, the Prieſt takes the Paten, and offers the Bread, which is to be conſecrated, ſaying,

REceive, O holy Father Almighty and Eternal God, this immaculate Hoſt, which I thy unworthy ſervant, offer to thee my living and true God, for my innumerable ſins, offences and negligences; for all here preſent, and for all faithful Chriſtians living and dead, that it may avail me and them to life everlaſting. *Amen.*

Then the Prieſt puts the Wine and Water into the Chalice, ſaying,

O God, who, as a wonderful effect of thy power, haſt created humane nature, and reſtored it by a greater miracle; grant us, by the Myſtery of this Wine and Water, to partake of his Divinity, who did vouchſafe to take upon him our humanity; namely, Jeſus Chriſt our Lord thy Son, who, being God, liveth and reigned with thee, in the Unity of the Holy Ghoſt, for ever and ever. Amen.

The Prieſt, offering the Chalice in the midſt of the Altar, ſays,

WE offer unto thee, O Lord, this Chalice of Salvation, beſeeching thy clemency, that it may aſcend before thy Divine Majeſty

ſty as a ſweet perfume for our Souls health and for the whole worlds. Amen

WE preſent our ſelves before thee with an humble and contrite Spirit; O Lord, accept of us, and grant that this Sacrifice may be made agreeable this day unto thee, O Lord God.

Bleſſing the Bread and wine, he ſays,

COme, O Omnipotent Sanctifier and Eternal God, and bleſs this ſacrifice prepared for the glory of thy holy Name.

Waſhing his hands, he ſays theſe following Verſicles, out of the 28th Pſalm.

I Will waſh my hands amongſt Innocents.
And I will compaſs thy Altar, O Lord.
That I may hear the voice of praiſe, and ſhew forth all thy marvellous works.
Lord, I have loved the beauty of thy houſe, and the place of the habitation of thy glory.
Deſtroy not, O God, my ſoul with the impious, and my life with bloody men.
In whoſe hands are iniquities, their right hand is repleniſhed with gifts.
But I have walked in my innocency, redeem me, and have mercy on me.
My foot hath ſtood in the direct way. In the Churches I will bleſs thee, O Lord.
Glory be to the Father, *&c.*

The Prieſt, having waſht his hands, bowing at the midſt of the Altar, ſays,

REceive, O holy Trinity, this Oblation which we make unto thee, in memory of the Paſſion, Reſurrection, and Aſcenſion of our Lord Jeſus Chriſt; and in the honor of the ever bleſſed Virgin *Mary*, St. *John Baptiſt*, the holy Apoſtles *Peter* and *Paul*, and of all Saints, to their honor and our benefit, that they, whom we commemorate on Earth, will vouchſafe to make interceſſion for us in Heaven. Through the ſame Chriſt our Lord. *Amen.*

Then the Prieſt, turning towards the Faithful, admoniſheth them to joyn in Prayer with him, that this common Sacrifice, which he is now about, may be acceptable to God.

Pray, Brethren, that mine and your Sacrifice may be acceptable to God the Father Almighty

The People anſwer,

Our Lord receive this Sacrifice from thy hands, to the honor and glory of his Name, to our particular benefit, and for the good of the whole Church.

The Prieſt ſays in a low voice, Amen.

The SECRET.

GRant, we beſeech thee, O Lord, that this Oblation, made before thy Divine Majeſty, may obtain us the Grace of Piety, and procure us Eternal Happineſs. Through our Lord, *&c.*

V. World

V. World without end.
R. Amen.
V. Our Lord be with you.
R. And with thy Spirit.
V. Lift up your hearts.
R. We have them lifted up to our Lord.
V. Let us give thanks to our Lord God.
R. It is meet and juſt.

IT is truly meet and juſt, right and healthful, that we always, and in all places, give thanks to thee, O holy Lord, Father Almighty, Everlaſting God, who didſt ordain the Salvation of Mankind in the Wood of the Croſs, that Life might be there reſtored, whence Death aroſe, and that he might be conquered by a Tree, who had been conqueror thereby, through Chriſt our Lord. By whom the Angels praiſe thy Majeſty, the Dominations adore thee, the Powers tremble, the Heavens and the Heavenly Virtues, and the bleſſed Seraphins, in one common joy, celebrate thy Name: amongſt whom, we beſeech thee, that our humble Addreſſes may be admitted, ſaying, Holy, Holy, Holy Lord God of Sabaoth. The Heavens and Earth are full of thy glory, *Hoſanna* in the higheſt. Bleſſed is he that comes in the Name of our Lord, *Hoſanna* in the higheſt.

THE
Canon of the Maſs.

WE therefore, moſt merciful Father, humbly beſeech thee, through thy Son Jeſus Chriſt our Lord, to accept and bleſs theſe ✠ Gifts, theſe ✠ Preſents, theſe ✠ Immaculate Sacrifices, which in the firſt we offer unto thee for thy Holy Catholic Church, to which thou wilt pleaſe to grant peace and preſerve and maintain in unity through the whole World with the Pope *N.* thy ſervant, and our Prelate *N.* and our King *N.* with all orthodox Believers of the Catholic Apoſtolic Faith.

REmember, O Lord, all thy ſervants, Men and Women.

Here he makes mention of thoſe, for whom he prays in particular.

And all ſuch eſpecially as are here preſent, whoſe Faith and Devotion is known unto thee, for whom we offer, and who offer to thee, for themſelves or friends, this Sacrifice of Praiſe, for the Benefit of their Souls, in hope of health and ſalvation, and pay their vows unto thee, the Eternal, Living and True God.

Partici-

PArticipating in the ſame Communion and Commemorating chiefly the ever glorious Virgin *Mary*, Mother of our Lord Jeſus Chriſt; the bleſſed Apoſtles and Martyrs, *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon* and *Thaddeus*, *Linus*, *Cletus*, *Clement*, *Xiſtus*, *Cornelius*, *Cyprian*, *Laurence*, *Chryſogonus*, *John* and *Paul*, *Coſmas* and *Damianus*, and of all Saints, by whoſe Merits and Prayers be pleaſed to grant, that in all things we may be protected by thee. Through the ſame Chriſt our Lord. *Amen.*

WE beſeech thee, O Lord, therefore graciouſly to accept this oblation of our ſervitude, as likewiſe of thy whole Family, granting us Peace in our days, and preſerving us from Eternal Death, place among thy Elect. Through Chriſt our Lord. *Amen.*

WE beſeech thee, O God, that thou wilt be pleaſed to make this Oblation bleſſed, approved, effectual, reaſonable and acceptable, that it may be made unto us the Body and Blood of thy moſt beloved Son, our Lord Jeſus Chriſt.

WHo, the day before his Paſſion, took the Bread into his holy and venerable hands, and, lifting his eyes towards heaven, to thee his God and omnipotent Father, to thee giving thanks, he bleſſed, broke, and gave to his Diſciples, ſaying, Take and eat ye all of this, FOR THIS IS MY BODY.

IN like manner, after he had supt, taking this excellent Chalice into his holy and venerable hands, giving thee also thanks, he blessed it and gave it to his Disciples, saying, Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND EVERLASTING TESTAMENT, (a Mystery of Faith) WHICH SHALL BE SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS. This as often as you shall do, you shall do in memory of me.

WHerefore, O Lord, we thy servants, and the sanctified people also being mindful both of the blessed Passion of the same Christ thy Son our Lord, and of his Resurrection, as also of his glorious Ascension into Heaven, we offer unto thy most excellent Majesty, of thy Gifts bestowed upon us. A pure Host, a holy Host, an immaculate Host, the Holy Bread of Eternal Life and Chalice of Perpetual Salvation.

WHich we beseech thee propitiously to regard, and to receive this Holy Sacrifice and Immaculate Host, as thou wert pleased to receive the Gifts of thy just Child *Abel*, and the Sacrifice of our Patriarch *Abraham*, as likewise that which thy High Priest *Melchisedeck* offered unto thee.

Supplices

Supplices te rogamus.

WE therefore, Almighty God, moſt humbly beſeech thee to command theſe things to be repreſented to thy High Altar, in preſence of thy Divine Majeſty, by the hands of thy Holy Angel, that all, who participating of this Altar, ſhall receive the Body and Blood of Chriſt, may be repleniſhed with thy Heavenly Grace and Bleſſing. Through the ſame Chriſt our Lord. *Amen.*

REmember alſo, O Lord, thy ſervants, Men and Women, *N.* and *N.* who have gone before us with the ſign of Faith, and now reſt in Peace.

Here remember ſuch particular perſons as you beſt pleaſe.

WE humbly beſeech thee, O Lord, to grant to theſe, and to all thoſe who reſt in Chriſt, a Place of Refreſhment, Light and Peace. Through the ſame Chriſt our Lord. *Amen.*

The Prieſt, ſtriking his breaſt, ſays,

Nobis quoque peccatoribus.

VOuchſafe alſo to grant unto us ſinners, thy ſervants, hoping, from the multitude of thy mercies, a part and ſociety with thy Apoſtles and Martyrs, *John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy,*

Agnes, Cecily, Anaſtaſia, and with all Saints; among whom we humbly beſeech thee to admit us, not eſteeming our merit, but mercifully granting thy pardon. Through Chriſt our Lord. *Amen.*

Per quem hæc omnia, &c.

BY whom, O Lord, thou doſt always create all theſe goods, thou doſt ſanctifie, quicken, bleſs, and beſtow them on us, by him, and with him, and in him, O God the Father Almighty, all Honor and Glory is due to thee in the Unity of the Holy Ghoſt.

Per omnia ſæcula, &c.

World without end.

The Faithful conſenting, anſwer, Amen.

Let us Pray.

BEing taught by our Saviour's Commands, and led by Divine Inſtitution, we are bold to ſay,

Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this day our daily bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation.

The Faithful, teſtifying that they pray with the Prieſt, anſwer,

R. But deliver us from evil.

And

And the Priest, to shew that he said this Prayer in all our Names, says,

Amen.

DEliver us from all Evil past, present and to come, and by the Intercession of the blessed and ever glorious Virgin *Mary*, Mother of God, of thy holy Apostles, *Peter* and *Paul*, St. *Andrew*, and all Saints: Grant propitiously unto us Peace in our days, that, through the assistance of thy mercy, we may both be freed from sin, and secured from all trouble. Through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the Holy Ghost, world without end.

Whereunto the Faithful joyn their Prayers, and answer,

Amen.

THe Peace of our Lord abide always with you.

R. And with thy Spirit.

LEt this Commixtion and Consecration of the Body and Blood of our Lord Jesus Christ be unto me, and to all that receive, effectual to life everlasting. *Amen.*

Agnus Dei, &c,

LAmb of God, who takest away the sins of the World, have mercy on us.

Lamb of God, who takest away the

sins of the World, have mercy on us. Lamb of God, who takest away the sins of the World, grant us peace.

In Masses for the Dead, instead of saying,

Have Mercy on us. Or, Grant us Peace,

we say,

Grant them Rest. Grant them Eternal Rest.

O Lord Jesus Christ, who didst say unto thy Apostles, Peace I leave unto you, regard not my Sins, but look upon the Faith of thy Church, and, according to thy pleasure, give us Peace and Union: Who livest and reignest God for ever and ever. *Amen.*

At Solemn Mass, the Priest, having kissed the Altar, to signifie that he receives peace from Jesus Christ, gives it to the Deacon by a kiss, to transmit it to the Faithful.

Peace be with you.

The Deacon, receiving this Peace, testifies his concurrence by his words.

And with thy Spirit.

At Masses for the Dead the Pax is not given to the Faithful, nor is the foregoing Prayer said.

O Lord, Jesus Christ, Son of the living God, who, according to thy Father's will, the Holy Ghost co-operating, by thy death, didst

give life to the World, deliver me, by this thy most Holy Body and Blood, from all my sins, and from all evil, and making me always obedient to thy commands, grant that I be never separated from thee. Who, with the Father and the Holy Ghost, livest, *&c.*

GRant, O Lord Jesus Christ, that this participation of thy Body, which I now however unworthy presume to receive, be not to my Judgment and Condemnation, but, through thy mercy, may avail to the safeguard of my Soul and Body, and likewise as a wholsome remedy. Who livest and reignest with God the Father, *&c.*

I Will take this Heavenly Bread, and call upon the Name of our Lord.

LOrd, I am not worthy, that thou shouldst enter into my house; say but the word, and my soul shall be healed.

Lord, I am not worthy, that thou shouldst enter into my house; say but the word, and my soul shall be healed.

Lord, I am not worthy, that thou shouldst enter into my house; say but the word, and my soul shall be healed.

THe Body of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

WHat shall I render to our Lord, for all things that he hath given to me? I will take the Chalice of Salvation, and will Invocate the Name of our Lord. Praising, I will Invocate our Lord, and I shall be saved from my enemies.

THe Blood of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

GRant, O Lord, what we have taken with our mouth, we may receive with a pure mind, and that of a temporal gift it may become to us an everlasting remedy.

In taking the second Lotion he says,

LEt thy Body which I have received, O Lord, and thy Blood which I have drank, cleave unto my bowels, and grant that no stain of sin may remain in me, whom thy pure and holy Sacrament hath satiated. Who livest and reignest for ever and ever. *Amen.*

FAther, if this Cup cannot pass, but that I must drink it, thy will be done.

The POST-COMMUNION.

GRant, O Lord, by the operation of this Mystery, that we may be cleansed from our sins, and obtain an accomplishment of our just desires. Through our Lord, *&c.*

Our Lord be with you.

They answer,

And with thy Spirit.

Mass being ended, Ite, missa est, *that is,* You may depart, *is not said, but* Benedicamus Domino, *that is,* Let us bless our Lord, *as in*

all

all Maſſes where Gloria in excelſis *is not ſaid; whereby to admoniſh the Faithful, that theſe are days of Penance, on which 'twas the cuſtom formerly to continue in the Church at Prayers ſome time after Maſs.*

Let us bleſs our Lord.

The Faithful anſwer,

Thanks be to God.

ACcept, O Holy Trinity, this Oblation of my ſervitude, and grant, that tho' this Sacrifice be preſented thy Divine Majeſty, by my unworthy hands, yet that, through thy mercy, it may be acceptable to thee, and propitiatory for me and all other, for whom I have offered it. Through Chriſt our Lord.

Then kiſſing the Altar, to receive God's bleſſing, he gives it to the People, ſaying,

Almighty God, Father, Son, and Holy Ghoſt, bleſs you all. *Amen.*

Our Lord be with you.
And with thy Spirit.

The beginning of the Holy Goſpel according to St. John.

The People anſwer,

Glory be to thee, O Lord.

IN the Beginning was the Word, and the Word was with God, and God was the Word; This was in the beginning with God.

All things were made by him, and without him was made nothing, which was made. In him was life; and the life was the light of men; and the light ſhined in darkneſs, and the darkneſs did not comprehend it. There was a man ſent from God, whoſe name was *John*; This man came for teſtimony, to give teſtimony of the light. It was the true light, which lightneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not; becauſe as many as received him, he gave them power to be made the ſons of God, to thoſe that believe in his Name; who, not of blood, nor of the will of the fleſh, nor of the will of man, but of God are born. And the Word was made fleſh, and dwelt in us, (and we ſaw the glory as it were of the only begotten of the Father) full of grace and verity.

℟. Thanks be to God.

St. John's *Goſpel is always ſaid at the end of Maſs, unleſs a double Feaſt fall upon a Sunday, or a* Feria, *which hath a proper Goſpel, which then is read inſtead of St.* John's *Goſpel, except on the Fourth Sunday in Advent, in caſe it fall on Chriſtmaſs-Eve. On the third Maſs upon Chriſtmaſs-day, the Goſpel for twelfth-day is read.*

At private Maſſes on Palm-Sunday the Goſpel for the Bleſſing of Palms is read, and all the Lent no Goſpel proper of the Vigils are uſed.

ON

ON

Palm Sunday

At Even-Song.

Pater noſter, &c. Ave Maria, &c.

INcline unto my aid, O God.
R. O Lord make haſt to help me.
Glory be to the Father, and to the Son, and to the Holy Ghoſt.
R. As it was in the beginning, now is, and ever ſhall be world without end. *Amen.*

The Anthymn.

Our Lord ſaid, *&c.*

Pſalm 109.

Dixit Dominus Domino meo.

OUR Lord ſaid to my Lord, Sit on my right hand;
Until I make thine enemies thy footſtool.
Our Lord will ſend forth the rod of thy ſtrength from *Sion*, rule thou in the midſt of thine enemies.

The beginning with thee in the day of thy ſtrength, in the brightneſs of the Saints, from the womb before the day-ſtar I begat thee.

Our Lord ſware, and it ſhall not repent him: Thou art a Prieſt for ever according to the Order of Melchiſedeck.

Our Lord on thy right hand, hath broken Kings in the day of his wrath.

He ſhall judge in nations, he ſhall fill ruins, he ſhall cruſh the heads in the land of many.

Of the torrent in the way he ſhall drink, therefore ſhall he exalt the head.

Glory be to the Father, *&c.*

Anthymn.

Our Lord ſaid to my Lord: Sit on my right hand.

Ant. All his Commandments are faithful.

Pſalm 110, or 111.

Confitebor tibi Domine in toto corde meo.

I will confeſs to thee, O Lord, with all my heart: in the council of the juſt and the congregation.

The works of our Lord are great: exquiſite according to all his wills.

Confeſſion and magnificence his work: and his juſtice continueth for ever and ever.

He hath made a memory of his marvellous works; a merciful and pitiful Lord: he hath given meat to them that fear him.

He

He will be mindful for ever of his teſtament: the force of his works he will ſhew forth to his people.

To give them the inheritance of the Gentiles: the works of his hands truth and judgment.

All his Commandments are faithful: confirmed for ever and ever, made in truth and equity.

He ſent redemption to his people: he commanded his teſtament for ever.

Holy and terrible is his Name: the fear of our Lord is the beginning of wiſdom.

Underſtanding is good to all that do it: his praiſe remaineth for ever and ever.

Glory be to the Father, *&c.*

Ant. All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

Ant He ſhall have great delight in his commandments, *&c.*

Pſalm 111, or 112.

Beatus vir qui timet Dominum.

BLeſſed is the man that feareth our Lord: he ſhall have great delight in his commandments.

His ſeed ſhall be mighty in earth: the generation of the righteous ſhall be bleſſed.

Glory and riches in his houſe: and his juſtice abideth for ever and ever.

Light is riſen up in darkneſs to the righteous: he is merciful, and pitiful, and juſt.

Acceptable is the man that is merciful and lendeth, that ſhall diſpoſe his words in judgment

ment: becauſe he ſhall not be moved for ever.

The juſt ſhall be in eternal memory: he ſhall not fear at the hearing of evil.

His heart is ready to hope in our Lord, his heart is confirmed: he ſhall not be moved till he look over his enemies.

He diſtributed, he gave to the poor: his Juſtice remaineth for ever and ever, his horn ſhall be exalted in glory.

The ſinner ſhall ſee, and will be angry, he ſhall gnaſh his teeth and pine away: the deſire of ſinners ſhall periſh.

Glory be to the Father, *&c.*

Ant. He ſhall have great delight in his commandments.

Ant. The name of our Lord, *&c.*

Pſalm 112, or 113.

Laudate pueri Dominum.

PRaiſe our Lord, ye children: praiſe ye the Name of our Lord.

Be the Name of our Lord bleſſed: from henceforth now and for ever.

From the riſing of the ſun unto the going down: the Name of our Lord is laudable.

Our Lord is high above all Nations: and his glory above the heavens.

Who is as the Lord our God: that dwelleth on high, and beholdeth the low things in heaven and in earth?

Raiſing up the needy from the earth: and lifting up the poor out of the dung.

To place him with princes: with the princes of his people.

Who

Who maketh the barren woman to dwell in a houſe: a joyful mother of children.

Glory be to the Father, *&c.*

Ant. Be the name of our Lord bleſſed for ever.

Ant. But we that live, *&c.*

Pſalm. 113, or 114.

In exitu Iſrael de Ægypto.

IN the coming forth of Iſrael out of Egypt: of the houſe of Jacob from the barbarous People,

Jewry was made his ſanctification: Iſrael his Dominion.

The ſea ſaw and fled: Jordan was turned backward.

The mountains leaped as rams: and the little hills as the lambs of ſheep.

What aileth thee, O ſea, that thou didſt fly: and thou, O Jordan, that thou waſt turned backward?

Ye mountains leaped as rams: and ye little hills as lambs of ſheep.

At the face of our Lord the earth was moved: at the face of the God of Jacob.

Who turned the rock into pools of waters: and ſtony hills into fountains of waters.

Not to us, Lord, not to us: but to thy Name give the glory.

For thy mercy and thy truth: leſt at any time the Gentiles ſay, Where is their God?

But our Lord is in heaven: he hath done all things whatſoever he would.

The Idols of the Gentiles are ſilver and gold; the works of mens hands.

They

They have mouths, and ſhall not ſpeak: they have eyes, and ſhall not ſee.

They have ears, and ſhall not hear: they have noſtrils, and ſhall not ſmell.

They have hands, and ſhall not handle: they have feet, and ſhall not walk: they ſhall not cry in their throat.

Let them that make them become like to them: and all that have confidence in them.

The houſe of Iſrael hath hoped in our Lord: he is their helper and their Protector.

The houſe of Aaron hath hoped in our Lord: he is their helper and their protector.

They that fear our Lord have hoped in our Lord: he is their helper, and their protector.

Our Lord hath been mindful of us: and hath bleſſed us.

He hath bleſſed the houſe of Iſrael: he hath bleſſed the houſe of Aaron.

He hath bleſſed all that fear our Lord: the little with the great.

Our Lord add upon you: upon you, and upon your children.

Bleſſed be you of our Lord: which made heaven and earth.

The heaven of heavens is to our Lord: but the earth he hath given to the children of men.

The dead ſhall not praiſe thee, O Lord: nor all they that go down into hell.

But we that live do bleſs our Lord: from this time, and for ever.

Glory be to the Father, &c.

Ant. We that live do bleſs our Lord.

At Paris *the Anthymn* Occurrunt turbæ *&c. is ſaid to theſe five Pſalms.*

A Great number of people, carrying flowers and olive-branches, went before the Redeemer of the World, victorioufly and triumphing, rendring him all due honor. The Nations publiſh the greatneſs of the Son of God, crying out, Hoſanna in the Higheſt.

The little Chapter, taken out of the Epiſtle to the Philippians, *chap.* 2.

BRethren, for this think in your ſelves, which alſo in Chriſt Jeſus; who when he was in the form of God, thought it no robbery himſelf to be equal to God: but he exinanited himſelf, taking the form of a ſervant, made into the ſimilitude of men, and in ſhape found as a man.

R. Thanks be to God.

Hymn.

In remembrance of the victory Chriſt obtained by his Croſs.

Vexilla Regis prodeunt.

ABroad the Regal Banners fly,
Now ſhines the Croſs's Myſtery:
Upon it Life did death endure,
And yet by Death did Life procure.

Who wounded with a direful Spear,
Did, purposely to wash us clear
From stain of Sin, pour out a Flood
Of precious Water, mixt with Blood.

Fully accomplish'd are the things
David in faithful meeter sings,
Where he to Nations do's attest,
God on a tree his Reign possest.

O lovely and refulgent Tree,
Adorn'd with purple Majesty,
Cull'd from a worthy Stock, to bear
Those Limbs which sanctified were.

Blest Tree, whose happy branches bore
The Wealth that did the World restore;
The Beam that did that Body weigh,
Which rais'd up Hell's expected Prey.

Hail Cross, of Hopes the most sublime,
Now in this mournful Passion-time,
Improve religious Souls in Grace,
The Sins of Criminals efface.

Blest Trinity, Salvations Spring,
May ev'ry Soul thy Praises sing:
To those thou granteſt Conqueſt by
The holy Cross, Rewards apply. *Amen.*

The Song of the Holy Virgin MARY, Luke 1.

MY Soul doth magnifie our Lord.
And my Spirit hath rejoyced in God my Saviour.

Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me, and holy is his Name.

And

And his mercy from generation to generations to them that fear him.

He hath ſhewed might in his arm, he hath diſperſed the proud in the conceit of their heart.

He hath depoſed the mighty from their ſeat, and hath exalted the humble.

The hungry he hath filled with good things, and the rich he hath ſent away empty.

He hath receiv'd Iſrael his child, being mindful of his mercy.

As he ſpake to our Fathers, to Abraham and his ſeed for ever.

Glory be to the Father, *&c.*

Ant. For it is written, I will ſtrike the Paſtor, and the ſheep of the flock ſhall be diſperſed; but after I ſhall be riſen again, I will go before you into Galilee, and there ye ſhall ſee me, ſaith our Lord.

At Paris *the following Anthymn is ſaid.*

ALL the People which deſcended, rejoyced and began to praiſe God exceedingly, for the wonders they had ſeen, ſaying, Bleſſed is the King that comes in the Name of our Lord: Peace in Heaven, and Glory in the Higheſt.

The Prayer.

To beg God's Grace, to imitate the Humility and Patience of our Saviour.

Let us pray.

O Almighty Eternal God, who haſt cauſed our Saviour to take fleſh, and be crucified

fied for Mankind, as an Example of Humility to be imitated: Grant propitiously, that we may partake both of the Instructions of his Patience, and the fellowship of his Resurection: Thro' the same our Lord, *&c.*

At COMPLINE.

The Reader says,

Vers. RVerend Father, bless me.

The Blessing.

GRant us, omnipotent Lord, a quiet Night, and a happy End. *Resp. Amen.*

The Lesson taken out of the First Epistle of the Apostle St. Peter, *Chap.* 5.

BRethren, be sober, and watch, because your adversary the Divel as a roaring Lion goeth about seeking whom he may devour: Whom resist ye, strong in Faith. But thou, O Lord, have mercy upon us.

R. Thanks be to God.

V. Our help is in the Name of our Lord.

R. Who made Heaven and Earth.

OUr Father, which art in Heaven, Hallowed be thy Name; Thy Kingdom come

come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into temptation; But deliver us from evil. *Amen.*

I believe in God.

I Confeſs unto Almighty God, to Bleſſed *Mary* ever Virgin, to bleſſed *Michael* the Archangel, to bleſſed *John Baptiſt*, to the Holy Apoſtles *Peter* and *Paul*, to all Saints, and to Thee Father, That I have ſinned exceedingly, in Thought, Word, and Deed, by my fault, by my fault, by my moſt grievous fault: Therefore I beſeech the Bleſſed *Mary* ever Virgin, Bleſſed *Michael* the Archangel, Bleſſed *John Baptiſt*, the holy Apoſtles *Peter* and *Paul*, all Saints, and Thee O Father, to pray for me to our Lord God.

Almighty God, have mercy on us, and all our Sins being forgiven, bring us unto everlaſting Life. *R.* Amen.

The Almighty and merciful Lord give unto us Pardon, Abſolution, and Remiſſion of all our Sins. *R.* Amen.

Convert us, O God our Saviour.
R. And avert thine anger from us.
V. Incline unto my aid, O God.
R. O Lord, make haſt to help me.
Glory be to the Father, *&c.*
Ant. Have mercy on me.

Pſalm

Pſalm 4.

Cum invocarem, exaudivit me Deus.

WHen I invocated, the God of my juſtice heard me: in tribulation thou haſt enlarged to me: Have mercy on me, and hear my Prayer.

Ye Sons of men, how long are you of heavy heart? why love you vanity, and ſeek lying?

And know ye that our Lord hath made his Holy One marvellous: our Lord will hear me, when I ſhall cry to him.

Be ye angry, and ſin not: the things that you ſay in your hearts, in your chambers be ye ſorry for.

Sacrifice ye the ſacrifice of juſtice, and hope in our Lord: Many ſay, Who ſheweth us good things?

The light of thy countenance, O Lord, is ſigned upon us: thou haſt given gladneſs in my heart.

By the fruit of their corn, and wine, and oyl, they are multiplied.

In peace in the ſelf ſame I will ſleep and reſt.

Becauſe thou, Lord, haſt ſingularly ſettled me in hope.

Glory be to the Father, *&c.*

Pſalm 30.

In te, Domine, ſperavi.

IN thee, O Lord, have I hoped, let me not be confounded for ever; in thy juſtice deliver me. Incline

Incline thine ear to me, make haſte to deliver me. Be unto me for a God protector: and for a houſe of refuge, that thou mayſt ſave me.

Becauſe thou art my ſtrength and my refuge: and for thy name thou wilt conduct me, and wilt nouriſh me.

Thou wilt bring me out of the ſnare which they have hid for me: becauſe thou art my protector.

Into thy hands I commend my ſpirit: thou haſt redeemed me, O Lord God of truth.

Glory be to the Father, &c.

Pſalm 90. or 91.

Qui habitat in adjutorio altiſſimi.

HE that dwelleth in the help of the Higheſt: ſhall abide in the protection of the God of heaven.

He ſhall ſay to our Lord, Thou art my Protector, and my refuge: my God, I will hope in him.

Becauſe he hath delivered me from the ſnare of the hunters: and from the ſharp word.

With his ſhoulders ſhall he overſhadow thee: and under his wings thou ſhalt hope.

With ſhield ſhall his truth compaſs thee: thou ſhalt not be afraid of the fear in the night.

Of the Arrow flying in the day, of buſineſs walking in darkneſs: of invaſion, and the mid-day devil.

A thouſand ſhall fall on thy ſide, and ten thouſand

thouſand on thy right hand: but to thee it ſhall not approach.

But thou ſhalt conſider with thine eyes: and ſhalt ſee the retribution of ſinners.

Becauſe thou, O Lord, art my hope: thou haſt made the Higheſt thy refuge.

There ſhall no evil come to thee: and ſcourge ſhall not approach to thy tabernacle.

Becauſe he hath given his Angels charge of thee: that they keep thee in all thy ways.

In their hands they ſhall bear thee: leſt perhaps thou knock thy foot againſt a ſtone.

Upon the Aſp and the Baſiliſk thou ſhalt walk: and thou ſhalt tread upon the Lion and the Dragon.

Becauſe he hath hoped in me, I will deliver him: I will protect him, becauſe he hath known my name.

He ſhall cry to me, and I will hear him: with him I am in tribulation, I will deliver him, and I will glorifie him.

With length of days I will repleniſh him: and I will ſhew him my ſalvation.

Glory be to the Father, *&c.*

Pſalm 132. or 133.

Ecce, nunc Benidicite Dominum.

BEhold now, bleſs our Lord: all ye ſervants of our Lord.

Which ſtand in the houſe of our Lord: in the courts of the houſe of our God.

In the nights lift up your hands unto the holy places: and bleſs ye our Lord.

Our Lord out of Sion bleſs thee: who made Heaven and Earth.

Glory

Glory be to the Father, *&c.*

Ant. Have mercy on me, O Lord, and hear my Prayer.

The Hymn for Evening.

Te lucis ante terminum.

BEfore the cloſing of the Day,
Creator, thee we humbly pray,
That, for thy wonted Mercies ſake,
Thou us into protection take.
May nothing in our Minds excite
Vain Dreams, and Fantomes of the Night:
Our Enemy repreſs, that ſo
Our Bodies no Uncleanneſs know.
To JESUS, from a Virgin ſprung,
Be Glory given, and Praiſes ſung:
The like to God the Father be,
And Holy Ghoſt eternally. *Amen.*

Chapter, taken out of the Fourteenth Chapter of the Prophet Jeremy.

BUt thou, O Lnrd, art in us, and thy holy name is invocated upon us; forſake us not, O Lord our God.

R. Thanks be to God.

Pettit. R. Into thy hands, O Lord, I commend my Spirit. Into thy hands, O Lord, I commend my Spirit.

V. Thou haſt redeemed us, O Lord God of truth.

R. Into thy hands, O Lord, I commend my ſpirit.

V. Glory

V. Glory be to the Father, and to the Son, and to the Holy Ghoſt.

R. Into thy hands, O Lord, I commend my ſpirit.

V. Keep us, O Lord, as the apple of thy eye.

R. Protect us under the ſhadow of thy wings.

Ant. Save us.

The Song of Simeon, Luk. 1.

Nunc Dimittis ſervum tuum Domine.

NOw thou doſt diſmiſs thy ſervant, O Lord, according to thy word, in peace.

Becauſe my eyes have ſeen thy Salvation.

Which thou haſt prepared before the face of all people.

A light to the revelation of the Gentiles, and the glory of thy people Iſrael.

Ant. Save us, O Lord, waking, and keep us ſleeping; that we may watch in Chriſt, and reſt in peace.

The Prayer.

LOrd, have mercy on us. Chriſt have mercy on us. Lord, have mercy on us.

Pater noſter, &c, Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

I believe in God, *&c.*

V. The Reſurrection of the Fleſh.

R. And life everlaſting. *Amen.*

V. Thou

V. Thou art bleſſed, Lord God of our Fathers.

R. And laudable and glorious for ever.

V. Let us bleſs the Father, and the Son, with the Holy Ghoſt.

R. Let us praiſe and ſuper-exalt him for ever.

V. Bleſſed art thou Lord, in the Firmament of Heaven.

R. And laudable, and glorious, and ſuper-exalted for ever.

V. The Almighty and Merciful Lord bleſs and keep us. *R.* Amen.

V. Vouchſafe, O Lord, to keep us.

R. This night without Sin.

V. Have mercy on us, Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, come on us.

R. Even as we have truſted in thee.

V. O Lord, hear my Prayer.

R. And let my Cry come unto thee.

V. Our Lord be with you.

R. And with thy *Spirit*.

Let us Pray.

VIſit, we beſeech thee, O Lord, this Habitation, and repel far from it all Snares of the Enemy; Let thy holy Angels dwell therein, to preſerve us in peace, and thy Bleſſing be upon us for ever, through our Lord Jeſus Chriſt thy Son, who with thee liveth and Reigneth in the Unity of the Holy Ghoſt, One God for ever and ever. *Amen.*

V. Our Lord be with you.

R. And with thy *Spirit*.

V. Let us bleſs our Lord.

R. Thanks

R. Thanks be to God.

The Bleſſing.

V. The Almighty and Merciful Lord, the Father, the Son, and the Holy Ghoſt, bleſs and keep us. *R.* Amen.

The Anthymn of the Holy Virgin.

Ave Regina Cœlorum.

HAil Queen, advanc'd to heavenly Reign;
Hail Lady of th' Angelic Train;
Hail Root, hail Gate, that did diſcloſe
The Light which to the World aroſe.
Virgin, rejoyce, whoſe Form divine
All others Beauty do's out-ſhine;
Be ever bleſs'd, thrice-beauteous Maid,
By thee let Chriſt be for us pray'd.
V. Vouchſafe that I praiſe thee, O ſacred Virgin.
R. Give me force againſt my Enemies.

Let us Pray.

GRant, O merciful God, defence unto our Frailty; that we, who make Commemoration of the Holy Mother of God, may by the help of her Interceſſion ariſe from our Iniquities; Through the ſame Jeſus Chriſt our Lord. *R.* Amen.

V. Let the Divine Help always remain with us.

R. And with our Brethren abſent. *Amen.*

THE

THE MASS FOR MUNDAY IN Holy Week:

The Station to St. Praxede-*Church.*

The Introit, taken out of the 34*th.* Pſalm.

JUdge, O Lord, them that hurt me, overthrow them that impugn me, take Armor and Shield, and riſe up to help me, O Lord, who art the ſtrength of my Salvation.

Pſalm 34.

BRring forth the ſword and ſhut up againſt them that perſecute me; Say to my Soul, I am thy ſalvation.

Judge, O Lord, *&c.*

Kyrie Eleison, &c. as before, pag. 25.

Collect.

ALmighty God, who knowest us unable to subsist through our own infirmity among so many evils, grant that we may respire by the Merits of thy Son's Passion. Who liveth and reigneth one God in the unity of the Holy Ghost, for ever and ever. *Amen.*

Against the Persecutors of the Church.

WE beseech thee, O Lord, admit, being appeased, the Prayers of thy Church, that all Adversities and Errors being destroyed, it may serve thee in secure liberty. Through our Lord, *&c.*

For the Pope.

O God, the Pastor and Governor of all Faithful, thou being merciful, favourably respect thy Servant, *N.* whom thou hast raised to the dignity of Chief Pastor of thy Church; Grant him, we beseech thee, in Word and Example to profit those whom he hath charge over, to the end that, together with the Flock committed to him, he may come unto life everlasting. Through our Lord, *&c.*

The Leſſon taken out of the Prophet Iſay, *Chap.* 50.

IN thoſe days ſaid *Iſaias*, The Lord God hath opened my ear, and I do not gainſay: I am not gone backward. I have given my body to the ſtrikers, and my cheeks to the pluckers. I have not turned away my face from the rebukers and ſpitters. The Lord God is my helper, therefore am I not confounded. Therefore have I ſet my face as a moſt hard rock, and I know that I ſhall not be confounded. He is near that juſtifies me, who ſhall gainſay me? Let us ſtand together, who is my adverſary? let him come to me. Behold, the Lord God, my helper, who is he that ſhall contemn me? lo, they ſhall all be deſtroyed as a garment; the moth ſhall eat them. Which of you fears our Lord, hears the voice of his ſervant. Who hath walked in darkneſs and hath no light, let him hope in the Name of our Lord, and lean upon his God.

The Gradual, taken out of 34*th.* Pſalm.

ARiſe, O Lord, and attend to my judgment: my God my Lord, unto my cauſe. Bring forth the Word, and ſhut up againſt them that perſecute me.

The Tract out of the 102. *and* 78. Pſalm.

O Lord, do not unto us, according to our ſins, nor according to our iniquities reward us.

V. Remember not, O Lord, our old iniquities, let thy mercies quickly prevent us, because we are become exceeding poor.

V. Help us, O God, our Saviour, and for the glory of thy Name, O Lord, deliver us, and be propitious to our sins, for thy Name-sake.

Munda cor meum, &c. as before, *pag.* 8.

The sequence of the Holy Gospel according to St. John, *Chap.* 12

JEsus, six days before the Pasche, came to *Bethania*, where *Lazarus* was, that had been dead whom Jesus raised, and they made him a supper there, and *Martha* ministred, but *Lazarus* was one of them that sate at the table with him, *Mary* therefore took a pound of precious Oyntment, and anointed the feet of Jesus, and wiped his feet with her hair, aud the house was fill'd with the odour of the Oyntment. One therefore of his Disciples, *Judas Iscariot*, he that was to betray him, said, Why was not this Oyntment sold for three hundred pence, and given to the poor? And he said this, not because he cared for the poor, but because he was a thief, and, having the purse, carried the things that were put in. Jesus therefore said, Let her alone, that she may keep it for the day of my burial; for the poor you have always with you, but me you shall not have always. A great multitude therefore of the *Jews* knew that he was there, and they came not for Jesus only, but to see *Lazarus*, whom he rais'd from the dead.

The

The Offertory out of the 142. Pſalm.

DEliver me from my enemies, to thee I have fled: teach me to do thy will, becauſe thou art my God.

Suſcipe ſancte Pater, &c. as before, *pa.* 40.

The Secret.

GRant, omnipotent God, that, being purified by the vertue of theſe Sacrifices, we may arrive with the greater purity to their fountain. Through our Lord, *&c.*

The Secret.

Againſt the Perſecutors of the Church.

PRotect, O Lord, thoſe that aſſiſt at theſe Myſteries, that, intending holy things, they may ſerve thee both in ſoul and body. Through our Lord.

Or for the Pope.

REceive, O Lord, graciouſly theſe our offerings, and guide, by thy continual grace, thy Servant *N.* whom thou haſt advanced to be Chief Paſtor of thy Church. Through our our Lord.

The Preface and Canon of the Maſs, &c. is until the Communion, as before, pag. 43. *unto pag.* 52.

The Communion, taken out of the 34*th.* Pſalm.

LEt them bluſh and be aſhamed together that rejoyce at my evils; let them be clothed with confuſion and ſhame, that ſpeak malicious things againſt me.

The Poſt-Communion.

GRant, O Lord, that thy holy Myſteries may inſpire us with a divine fervour, that, in celebrating them, we may alſo be delighted with the fruit of them. Through our Lord, *&c.*

Poſt-Communion.

Againſt the Perſecutors of the Church.

O Lord our God, we beſeech thee to preſerve thoſe from falling, through humane frailties, whom thou haſt vouchſafed to a participation in this Holy Communion. Through our Lord Jeſus Chriſt, *&c.*

Or

Or for the Pope.

PRotect us, O Lord, we beſeech thee by the participation of this Divine Sacrament, and ſtrengthen thy Servant *N.* whom thou haſt advanced to be Chief Paſtor of thy Church, that he, and the Flock committed to his charge, may attain Eternal Life. Through our Lord Jeſus Chriſt, *&c.*

A Prayer over the People.

Humble your ſelves, and bow down your heads to God.

O God, who art our ſalvation, afford us thy ſuccour, and grant that we may ſolemnize the approaching Feaſts in memory of thoſe Benefits wherewith thou haſt been pleaſed to refreſh us. Through our Lord Jeſus Chriſt thy Son, *&c.*

All the reſt as before, pag. 50.

THE MASS FOR TUESDAY IN Holy Week.

The ſtation at St. Priſca's *Church.*

The Introit, *taken out of the 6th Chapter of the Apoſtle St.* Paul *to the* Galatians, *and out of the 66th* Pſalm.

BUt it behoveth us to glory in the Croſs of our Lord Jeſus Chriſt, in whom is our ſalvation, life, and reſurrection, by whom we are ſaved and delivered.

Pſalm

Pſalm 66.

GOd have mercy on us, and bleſs us, illuminate his countenance upon us, and have mercy on us.

But it, *&c. Nos autem,* &c.

Kyrie eleiſon, &c. as pag. 25.

The Collect.

ALmighty and Everlaſting God, grant us thy grace ſo to celebrate the Myſteries of the Paſſion of our Saviour, that through thy mercies, we may reap the Benefit. Through our Lord Jeſus Chriſt, *&c.*

Againſt the Perſecutors of the Church.

As before, pag. 74.

Or for the Pope.

As before, pag. Ibid.

The Leſſon out of the Prophet Jeremy, *Chap.* 11.

IN thoſe days *Jeremias* ſaid, O Lord, thou haſt ſhewed me, and I have known; thou haſt ſhewed me their ſtudies. And I, as a mild lamb, that is carried to a victim: And I knew not that they deviſed counſels againſt me; ſay-

ing, Let us caſt wood on his bread, and raſe him out of the land of the living, and let his name be mentioned no more. But thou, O Lord of Sabbaoth, which judgeſt juſtly, and proveſt the reins and the hearts, let me ſee thy revenge of them: for to thee I have revealed my cauſe, O Lord my God.

The Gradual taken out the 34*th* Pſalm.

BUT *I*, when they were troubleſom unto me, did put on haircloth, and humbled my Soul, in faſting, and my Prayer ſhall be turned into my boſom.

V. Judge, O Lord, them that hurt me, overthrow them that impugn me, take arms and ſhield and riſe up to help me.

All as above upon Palm-Sunday pag. 27.

The Paſſion of our Lord Jeſus Chriſt according to St. Mark, *chap.* 14, 15.

AT that time the Paſche was, and Azymes after two days and the chief Prieſts and the Scribes ſought how they might by ſome guile. lay hands on Jeſus, and kill him. But they ſaid, Not on the Feſtival-day, leſt there might be a tumult of the people. And when he was in *Bethania*, in the houſe of *Simon* the leper, and ſate at meat, there came a Woman, having an Alabaſter Box of Oyntment of pre-

cious

cious Spikenard, and breaking the Alabaſter Box, ſhe poured it upon his Head. But there were certain that had indignation within themſelves, and ſaid, Whereto is this waſte of Oynment made? for this Oyntment might have been ſold for more than three hundred pence, and given to the poor. And they murmured againſt her. But Jeſus ſaid, Let her alone, why do you moleſt her? ſhe hath wrought a good work upon me; for the poor you have always with you; and when you will you may do them good: but me you have not always. That which ſhe had, ſhe hath done: ſhe hath prevented to anoint my Body to the Burial. Amen, I ſay to you, whereſoever this Goſpel ſhall be preached in the whole World, that alſo which ſhe hath done, ſhall be told for the memory of her. And *Judas Iſcariot*, one of the twelve, went his way to the Chief Prieſts, for to betray him to them. Who hearing it, were glad, and they promiſed him, that they would give him mony. And he ſought how he might betray him conveniently. And the firſt day of the Azymes, when they ſacrificed the Paſche, the Diſciples ſay to him, Whither wilt thou that we go, and prepare for thee to eat the Paſche? Aud he ſendeth two of his Diſciples, and ſaith to them, Go ye into the City, and there ſhall meet you a man carrying a pitcher of water; follow him: and whitherſoever he entreth, ſay to the maſter of the houſe, the Maſter ſaith, Where is my Refectory, where I may eat the Paſche with my Diſciples? And he will ſhew you a great chamber adorned, and there prepare for us. And his Diſciples went their ways, and came into the city: and they found as he had told them,

and they prepared the Paſche. And when evening was come, he cometh with the twelve. And when they were ſitting at the table, and eating, Jeſus ſaid, Amen, I ſay to you, That one of you ſhall betray me, he that eateth with me. But they began to be ſad, and to ſay to him ſeverally, is it I? Who ſaid to them, One of the twelve, he dippeth with me his hand in the diſh. And the Son of man indeed goeth as it is written of him; but wo to that man, by whom the Son of man ſhall be betrayed; it were good for him if that man had not been born. And while they were eating, Jeſus took Bread, and bleſſing brake, and gave to them, and ſaid, Take, this is my Body. And taking the Chalice, giving thanks, he gave to them, and they all drank of it. And he ſaid to them, This is my Blood of the New Teſtament, that ſhall be ſhed for many. Amen, I ſay to you, that now I will not drink of the fruit of the Vine, until that day when I ſhall drink it new in the Kingdom of God. And an Hymn being ſaid, they went forth unto Mount *Olivet*. And Jeſus ſaid to them, You ſhall all be ſcandalized in me this night: For it is written, I will ſtrike the Paſtor, and the ſheep ſhall be diſperſed; but after that I ſhall be riſen again, I will go before you into *Galilee*. And *Peter* ſaid to him, Although all ſhall be ſcandalized, yet not I. And Jeſus ſaid to him, Amen, I ſay to thee, that thou this day, in this night, before the Cock crow twice, ſhalt thrice denie me. But he ſpake more vehemently though I ſhould die together with thee, I will not denie thee. And in like manner alſo ſaid they all. And they came into a farm-place, called *Gethſemani*. And he ſaid to his Diſciples, Sit you here, until I pray.

And

And he taketh *Peter*, and *James*, and *John* with him, and he began to fear, and to be heavy. And he ſaid to them, My Soul is ſorrowful even unto death; ſtay here and watch. And when he was gone forward a little, he fell flat upon the ground: and he prayed, that if it might be, the hour might paſs from him. And he ſaid, *Abba*, Father, all things are poſſible to thee, transfer this Chalice from me; but not that which I will, but that which thou. And he cometh, and findeth them ſleeping. and he ſaith to *Peter*, *Simon*, ſleepeſt thou? couldſt thou not watch one hour? Watch ye and pray, that you enter not into temptation. The ſpirit indeed is prompt, but the fleſh infirm. And going away again, he prayed, ſaying the ſelf-ſame word. And returning again, he found them aſleep, for their eyes were heavy: and they wiſt not what they ſhould anſwer him. And he cometh the third time, and ſaith to them, Sleep ye now, and take reſt; it ſufficeth, the hour is come, behold the Son of man ſhall be betrayed into the hands of ſinners. Riſe, let us go; behold, he that ſhall betray me, is at hand. And as he was yet ſpeaking, cometh *Judas Iſcariot*, one of the twelve, and with him a great multitude with Swords and Clubs, from the Chief Prieſts, and the Scribes, and the Ancients. And the betrayer of him had given them a ſign, ſaying, Whomſoever I ſhall kiſs, it is he, lay hold on him, and lead him warily, And when he was come, immediately going to him, he ſaith, *Rabbi*, and he kiſſed him: but they laid hands upon him, and held him. And one certain man of the ſtanders about, drawing out a ſword, ſmote the ſervant of the Chief Prieſt, and cut off his ear. And Jeſus anſwering, ſaid to them, as to a thief,

are you come out with ſwords and clubs, to apprehend me? I was daily with you in the Temple teaching, and you did not lay hands on me. But that the Scriptures might be fulfilled. Then his Diſciples leaving him, all fled. And a certain young man followed him, cloathed with a ſindon on the bare; and they took him. But he, caſting off the ſindon, fled from them naked. And they brought Jeſus to the Chief Prieſt, and all the Prieſts, and the Scribes, and the Ancients aſſembled together. And *Peter* followed him afar off, even in unto the Court of the High Prieſt, and he ſate with the ſervants at the fire, and warmed himſelf. And the Chief Prieſts and all the Council ſought teſtimony againſt Jeſus, that they might put him to death; neither found they, for many ſpake falſe witneſs againſt him, and the teſtimonies were not convenient. And certain riſing up, bare falſe witneſs againſt him, ſaying, That we heard him ſay, I will diſſolve this temple made with hand, and in three days will I build another not made with hand. And their teſtimony was not convenient. And the High Prieſt riſing up into the midſt, asked Jeſus, ſaying, Anſwereſt thou nothing to theſe things that are objected againſt thee by theſe? But he held his peace, and anſwered nothing. Again the High Prieſt asked him, and ſaid to him, Art thou Chriſt, the Son of the bleſſed God? And Jeſus ſaith to him, I am. And you ſhall ſee the Son of Man ſitting on the right hand of Power, and coming with the clouds of heaven. And the High Prieſt, renting his garment, ſaith, What need we witneſſes any further? You have heard blaſphemy, how think you? Who all condemned him to be guilty

guilty of death. And certain began to ſpit upon him, and to cover his face, and to beat him with buffets, and to ſay unto him, Propheſie. And the ſervants gave him blows. And when *Peter* was in the Court beneath, there cometh one of the women-ſervants of the High Prieſt; And when ſhe had ſeen *Peter* warming himſelf, beholding him, ſhe ſaith, And thou waſt with Jeſus of *Nazareth*. But he denied, ſaying, Neither know I, neither wot I what thou ſayeſt. And he went forth before the Court, and the Cock crew. And again, a wench ſeeing him, began to ſay to the ſtanders about, that this fellow is of them. But he denied again. And, after a while again, they that ſtood by, ſaid to *Peter*, Verily thou art of them, for thou art a *Galilean*. But he began to curſe and to ſwear, that I know not this man whom you ſpeak of. And immediately the Cock crew again. And *Peter* remembred the word that Jeſus ſaid unto him, Before the Cock crow twice, thou ſhalt thrice deny me; and he began to weep. And forthwith, in the morning, the Chief Prieſts, with the Ancients and the Scribes, and the whole Council, conſulting together, binding Jeſus, led him and delivered him to *Pilate*. And *Pilate* asked him, Art thou the King of the *Jews*? But he anſwering, ſaid to him, Thou ſayeſt. And the Chief Prieſts accuſed him in many things. And *Pilate* again asked him, ſaying, Anſwereſt thou nothing? See in how many things they accuſe thee. But Jeſus anſwered nothing more; ſo that *Pilate* marvelled. And upon the feſtival-day he was wont to releaſe unto them one of the priſoners, whomſoever they had demanded. And there was one called *Barabbas*, who was put in priſon with

ſeditious perſons, who in a ſedition had committed murther. And when the multitude was come up, they began to require according as always he did unto them. And *Pilate* anſwered them, and ſaid, Will you, that I releaſe to you the King of the *Jews*? for he knew that the Chief Prieſts for envy had delivered him. But the Chief Prieſts moved the people, that he ſhould releaſe *Barabbas* rather to them. And *Pilate* again anſwering, ſaid to them, What will you then that I do to the King of the *Jews*? But they again cryed, Crucifie him. And *Pilate*, ſaid to them, Why, what evil hath he done? But they cryed the more, Crucifie him. And *Pilate*, willing to ſatisfie the people, releaſed to them *Barrabas*, and having whipped Jeſus, delivered him to be crucified. And the ſouldiers led him into the court of the Palace, and they call together the whole band: and they cloath him in purple, and platting a crown of thorns, they put it upon him. And they began to ſalute him, Hail, King of the *Jews*. And they ſmote his head with a reed; and they did ſpit on him, and bowing the knees, they adored him. And after they had mocked him, they ſtripped him of the purple, and put on him his own garments, and they led him forth to crucifie him. And they forced a certain man that paſſed by *Simon* a *Cyrenean* coming from the countrey, the father of *Alexander* and *Rufus*, to take up his croſs. And they bring him into the place *Golgotha*, which, being interpreted, is, The place of *Calvari*. And they gave him to drink wine mingled with myrrh; and he took it not. And, crucifying him, they divided his garments, caſting lots upon them, who ſhould take which. And it was the third hour, and they crucified him.

him. And the title of his cauſe was ſuperſcribed, King of the *Jews*. And with him they crucified two thieves, one on the right hand, another on the left. And the Scripture was fulfilled that ſaith, And with the wicked he was reputed. And they that paſſed by, blaſphemed him, wagging their heads, and ſaying, Vah, he that deſtroyeth the Temple, and in three days buildeth it, ſave thy ſelf, coming down from the croſs. In like manner alſo the Chief Prieſts mocking, ſaid with the Scribes one to another, He ſaved others, himſelf he cannot ſave. Let Chriſt, the King of *Iſrael*, come now down from the croſs, that we may ſee and believe. And they that were crucified with him, railed at him. And when it was the ſixth hour, there was made darkneſs upon the whole earth until the ninth hour. And at the ninth hour Jeſus cried out with a mighty voice, ſaying, *Eloi, Eloi, lama ſabacthani?* Which is, being interpreted, My God, my God, why haſt thou forſaken me? And certain of the ſtanders about hearing, ſaid, Behold he calleth *Elias*. And one running and filling a ſponge with vinegar, and putting it about a reed, gave him drink, ſaying, Let be; let us ſee if *Elias* come to take him down. And Jeſus, putting forth a mighty voice, gave up the ghoſt.

Here the Faithful kneel, or proſtrate themſelves, for a while upon the ground.

And the veil of the Temple was rent in two, from the top to the bottom. And the *Centurion*, that ſtood over againſt him, ſeeing that ſo crying he had given up the Ghoſt, ſaid, Indeed this Man was the Son of God. And there

were alſo women looking on afar off: among whom was *Mary Magdalene*, and *Mary* the mother of *James* the leſs, and of *Joſeph* and *Salome:* and when he was in *Galilee*, they followed him, and miniſtred to him, and many other women, that came up together with him to *Jeruſalem*.

What follows is ſaid or ſung in the tone of the Goſpel.

AND when evening was come, (becauſe it was the Paraſceve, which is the Sabbath-eve) came *Joſeph* of *Arimathea*, a noble Senator, who himſelf alſo was expecting the Kingdom of God: And he went in boldly to *Pilate*, and asked the body of Jeſus. But *Pilate* marvelled if he were now dead. And ſending for the *Centurion*, asked him, If he were now dead? And when he underſtood by the *Centurion*, he gave the body to *Joſeph*. And *Joſeph* buying ſindon, and taking him down, wrapped him in the ſindon, and laid him in a monument that was hewed out of a rock. And he rolled a ſtone to the door of the monument.

The Offertory *taken out of the* 139*th Pſalm.*

KEep me, O Lord, from the hand of a ſinner, and from unjuſt men deliver me.

Suſcipe Sancte Pater, *until the Secret, as before*, pag. 40, 41, 42.

The

The Secret.

GRant, O Lord, we beſeech thee, that theſe Sacrifices, which we celebrate with wholſome Faſting, by an holy Inſtitution, may repair our nature. Through our Lord, *&c.*

Againſt the Perſecutors of the Church.

Or for the Pope.

As before pag. 74.

The Preface and Canon till the Communion, as before, pag. 43 *to* 52.

The Communion, taken out of the 68th Pſalm.

THey ſpake againſt me, that ſate in the gate, and they made ſongs againſt me who drank wine; but I made my Prayer to thee, O Lord, it is a time of thy good pleaſure; O God, in the multitude of thy mercy.

The Poſt-communion.

SAnctifie us, Almighty God, by thy Sacraments, that we may receive a cure for our ſins, and life everlaſting. Through our Lord, *&c.*

Against the Persecutors of the Church.

O Lord, our God, we beseech thee, to preserve those from falling, through humane frailties, whom thou hast vouchsafed to a participation in this holy Communion. Through our Lord, *&c.*

Or for the Pope.

PRotect, O Lord, we beseech thee, by the participation of this divine Sacrament, and strengthen thy Servant *N.* whom thou hast advanced to be Chief Pastor of thy Church, that he and the flock committed to his charge may attain Eternal life. Through our Lord Jesus Christ, *&c.*

A Prayer over the People.

Let us pray.

Humble your selves, and bow down your heads to God.

LEt thy mercy, O Lord, cleanse us from the corruption of the old man, and give us a new spirit. Through our Lord, *&c.*

All the rest as before, pag. 52. 53.

THE

THE MASS FOR *WEDNESDAY* IN Holy Week.

The Station to St. Mary *Major.*

The Introit, taken out of the 2d Chapter of the Epiſtle of St. Paul *to the* Philippians, *and out of the 101ſt Pſalm.*

IN the Name of Jeſus let every knee bow, of things in Heaven, of things in Earth, and of things under the Earth, becauſe our Lord became obedient unto Death; even the death of the Croſs. Therefore our Lord Jeſus Chriſt is in the glory of God the Father.

Pſalm

Psalm 101.

O Lord, hear my Prayer; and let my cry come unto thee.

Kyrie eleïson, *&c. as before* pag. 25.

Let us pray.

V. Let us bend our knees.
R. Raise up your selves.

Collect.

GRant we beseech thee, O Almighty God, that we, who are incessantly afflicted, through our excesses, may be deliver'd by the Passion of thy only begotten Son, who liveth and reigneth one God with thee, in the unity of the Holy Ghost, world without end. *Amen.*

The Lesson out of the 62d and 63d Chapters of the Prophet Isay.

THis saith our Lord: Tell ye the Daughters of *Sion*, Behold thy Saviour cometh; behold, his reward is with him, and his work before him. Who is this that cometh from *Edom*, with di'd garment, from *Bosra*? This beautiful one in his Robe, going in the multitude of his strength. I that speak justice, and am a defender to save. Why then is thy clothing red? and thy garments as theirs that tread in the Wine-press? I have trodden the

Press

Preſs alone, and of the Gentiles there is not a man with me. I have trodden them in my fury, and have trodden them down in my wrath; and their blood is ſprinkled on my garments, and I have ſtained all my raiment: For the day of revenge is in my heart; the year of my redemption is come. I looked about, and there was no helper: I ſought, and there was none to aid, and my arm hath ſaved, and my indignation it ſelf hath helped me. And I have trodden down the People in my fury, and have inebriated them in my indignation, and have drawn their ſtrength down to the ground. I will remember the mercies of our Lord, the praiſe of our Lord for all things that our Lord hath rendred to us.

The Gradual, out of the 68th Pſalm.

TUrn not away thy face from thy Servant: becauſe I am in tribulation, hear me ſpeedily.

V. Save me, O God, becauſe waters of affliction are entred into my Soul, I ſtuck faſt in the mire of the depth, and there is no ſure ſtanding.

V. Our Lord be with you.

R. And with thy ſpirit.

Let us pray.

O God, who wert pleaſed that thy Son ſhould ſuffer death for us upon the Croſs, that ſo the power of the enemy of Mankind might be abated; grant unto us thy ſervants, that we may partake of his glorious reſurrection. Through the ſame our Lord Jeſus Chriſt, &c.

Againſt

Againſt the Perſecutors of the Church.

Or for the Pope.

As before, pag. 74.

The Leſſon out of the Prophet Iſa. c. 63.

IN thoſe days ſaid *Iſaias*, Who hath believed our hearing? and the arm of our Lord, to whom is it revealed? And he ſhall come up as a young Sprig before him, and as a Root from a thirſty ground. There is no beauty in him, nor comlineſs; and we have ſeen him, and there was no ſightlineſs, and we were deſirous of him. Deſpiſed and moſt abject of men; a man of ſorrows, and knowing infirmity: and his look as it were hid and deſpiſed, whereupon neither have we eſteemed him. He ſurely hath born our infirmities, and our ſorrows he hath carried: and we thought him as it were a Leper and ſtrucken of God, and humbled. But he was wounded for our iniquities, he was broken for our ſins, the diſcipline of our peace was upon him, and with the weight of his ſtripes we are healed. All we have ſtrayed as Sheep; every one hath declined into his own way: and our Lord hath put upon him the iniquity of all us. He was offered, becauſe himſelf would, and opened not his mouth: As a Sheep to ſlaughter was he led, and as a Lamb before his Shearer, he ſhall be dumb, and ſhall not open his mouth. From diſtreſs and from judgment, he

he was taken up: Who ſhall declare his Generation? becauſe he is cut out of the Land of the living. For the wickedneſs of my people have I ſtrucken him. And he ſhall give the impious for his burial, and the rich for his death: Becauſe he hath not done iniquity, neither was their guile in his mouth. And our Lord would break him in infirmity. If he ſhall put away his Soul for ſin, he ſhall ſee ſeed of long age; and the will of our Lord ſhall be directed in his hand: for that his Soul hath laboured, he ſhall ſee and be filled. In his knowledge the ſame my juſt ſervant ſhall juſtifie many, and he ſhall bear their iniquities. Therefore will I diſtribute unto him very many, and he ſhall divide the ſpoils of the ſtrong: for that he hath delivered his Soul unto death, and was reputed with the wicked; and he hath born the ſin of many, and hath prayed for the tranſgreſſors.

The Tract, taken out of the 101*ſt.* Pſalm.

O Lord, hear my Prayer, and let my cry come unto thee.

V. Turn not away thy face from me, in what day ſoever I am in tribulation, incline thy ear unto me.

V. In what day ſoever I ſhall invocate thee, hear me ſpeedily.

V. Becauſe my days have vaniſhed as ſmoke, and my bones are withered as a dry burnt firebrand.

V. I am ſtriked as graſs, and my heart is withered, becauſe I have forgotten to eat my bread.

V. Thou

V. Thou riſing up ſhalt have mercy on Sion, becauſe it is time to have mercy on it-

All as upon Palm-Sunday.

The Paſſion of our Lord Jeſus Chriſt, according to St. Luke, *chap.* 22. *and* 23.

AT that time the feſtival day of the Azymes approached, which is called *Paſche*: And the Chief Prieſts and the Scribes ſought how they might kill Jeſus, but they feared the people. And Satan entred into *Judas* that was ſirnamed *Iſcariot*, one of the twelve: And he went and talked with the Chief Prieſts and the Magiſtrates, how he might betray him to them. And they were glad, and bargained to give him money. And he promiſed. And he ſought opportunity to betray him apart from the multitudes. And the day of the Azymes came, wherein it was neceſſary that the Paſche ſhould be killed. And he ſent *Peter* and *John*, ſaying, Go and prepare us the Paſche, that we may eat. But they ſaid, Where wilt thou that we prepare it? And he ſaid to them, Behold, as you enter into the City, there ſhall meet you a man carrying a Pitcher of water, follow him into the houſe into which he entereth; and you ſhall ſay to the good man of the houſe, The Maſter ſaith to thee, Where is the Inn where I may eat the Paſche with my Diſciples? And he will ſhew you a great Refectory adorned, and there prepare. And they going, found as he ſaid to them, and pre-

prepared the Paſche. And when the hour was come, he ſate down, and the twelve Apoſtles with him, and he ſaid to them, With deſire I have deſired to eat this Paſche with you, before I ſuffer. For I ſay to you, That from this time I will not eat it, till it be fulfilled in the Kingdom of God. And taking the Chalice, he gave thanks, and ſaid, Take and divide among you; for I ſay to you, That I will not drink of the generation of the Vine, till the Kingdom of God do come. And taking Bread, he gave thanks, and brake, and gave to them, ſaying, This is my Body which is given for you. Do this for a commemoration of me. In like manner the Chalice alſo, after he had ſupped, ſaying, This is the Chalice of the New Teſtament in my Blood, which ſhall be ſhed for you. But yet behold the hand of him that betrayeth me, is with me on the Table. And the Son of man indeed goeth according to that which is determined: but yet wo to that man by whom he ſhall be betrayed. And they began to queſtion among themſelves, which of them it ſhould be that ſhould do this. And there fell alſo a contention between them, which of them ſeemed to be greater. And he ſaid unto them, The Kings of the Gentils over-rule them; and they that have power upon them, are called beneficial. But you not ſo, but he that is the greater among you, let him become as the younger; and he that is the leader, as the waiter. For which is greater, he that ſitteth at Table, or he that miniſtreth? Is not he that ſitteth? But I am in the midſt of you, as he that miniſtreth, and you are they that have remained with me in my temptation. And I diſpoſe to you, as my Father diſpoſed to me, a Kingdom; that

you

you may eat and drink upon my Table in my Kingdom, and may sit upon Thrones judging the twelve Tribes of *Israel*. And our Lord said, *Simon, Simon*, behold Satan required to have you for to sift as Wheat: but I have prayed for thee that thy faith fail not; and thou once converted, confirm thy Brethren. Who said to him, Lord, with thee I am ready to go both into prison, and unto death. And he said, I say unto thee, *Peter*, the Cock shall not crow to day, till thou deny thrice thou knowest me. And he said to them, When I sent you without purse and scrip, and shoes, did you lack any thing? But they said, Nothing. He said therefore unto them, But now he that hath a purse, let him take it, likewise also a scrip; and he that hath not, let him sell his coat and buy a sword. For I say to you, That yet this that is written, must be fulfilled in me. And with the wicked was he reputed: For those things that are concerning me, have an end. But they said, Lord, lo, two swords here. But he said to them, It is enough. And going forth, he went according to his custum into Mount *Olivet*; and his Disciples also followed him. And when he was come to the place, he said to them, Pray, lest ye enter into temptation. And he was pulled away from them a stones cast; and kneeling, he prayed, saying, Father, if thou wilt, transfer this Chalice from me. But yet not my will, but thine be done. And there appeared to him an Angel from Heaven strengthening him, and being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the Earth. And when he was risen up from prayer, and was come to his Disciples, he found them sleeping for pensiveness. And he said

ſaid to them, Why ſleep you? Ariſe, pray, leſt you enter into temptation. As he was yet ſpeaking, behold a multitude, and he that was called *Judas*, one of the twelve, went before them, and approached to Jeſus, for to kiſs him. And Jeſus ſaid to him, *Judas*, with a kiſs, doſt thou betray the Son of man? And they that were about him, ſeeing what would be, ſaid to him, Lord, ſhall we ſtrike with the ſword? And one of them ſmote the ſervant of the High Prieſt, and cut off his right ear. But Jeſus anſwering, ſaid, Suffer ye thus far. And when he had touched his ear, he healed him. And Jeſus ſaid to them, that were come unto him, the Chief Prieſts and Magiſtrates of the Temple, and Ancients, As it were to a thief, are you come forth with ſwords and clubs? when I was daily with you in the Temple, you did not lay hands upon me, but this is your hour, and the power of darkneſs. And, apprehending him, they led him to the High Prieſts houſe; but *Peter* followed afar off. And a fire being kindled in the midſt of the court, and they ſitting about it, *Peter* was in the midſt of them. Whom, when a certain wench ſaw, ſitting at the light, and had beheld him, ſhe ſaid, This fellow was alſo with him. But he denied him, ſaying, Woman, I know him not. And, after a while, another man ſeeing him, ſaid, And thou art of them. But *Peter* ſaid, O man I am not. And after the ſpace as it were of one hour, a certain other man affirmed, ſaying, Verily, this fellow alſo was with him, for he is alſo a *Galilean*. And *Peter* ſaid, Man, I know not what thou ſayeſt. And incontinent as he was yet ſpeaking, the Cock crew. And our Lord turning, looked on *Peter*. And *Peter* remembred the word

of

of our Lord, as he had ſaid, That before the Cock crow, thou ſhalt thrice denie me. And *Peter*, going forth adoors, wept bitterly. And the men that held him, mocked him, beating him. And they did blindfold him, and ſmote his face. And they asked him, ſaying, Propheſie, whois he that ſmote thee? And blaſphemeing, many other things they ſaid againſt him. And when it was day, there aſſembled the Ancients of the people, and Chief prieſts, and Scribes, and they brought him into their Council, ſaying, If thou be Chriſt, tell us. And he ſaid to them, If I tell you, you will not believe me: If alſo I ask, you will not anſwer me. But from henceforth the Son of man ſhall be ſitting on the right hand of the power of God. And they alſo ſaid, Art thou then the Son of God? Who ſaith, You ſay that I am. But they ſaid, What need we teſtimony any further? for your ſelves have heard of his own mouth. And all the multitude of them riſing up, led him to *Pilate*. And they began to accuſe him, ſaying, We have found this man ſubverting our nation, and prohibiting to give tributes to *Ceſar*, and ſaying, That he is Chriſt the King. And *Pilate* asked him, ſaying, Art thou the King of the *Jews*? But he anſwering, ſaid, Thou ſayeſt. And *Pilate* ſaid to the Chief Prieſts and Multitudes, I find no cauſe in this man. But they were the more earneſt, ſaying, He ſtirreth the people, teaching throughout all *Jewry*, beginning from *Galilee*, even hither. But *Pilate* hearing *Galilee*, asked if the man were of *Galilee*? And when he underſtood, that he was of *Herod*'s juriſdiction, he ſent him back to *Herod*, who was alſo himſelf at *Jeruſalem* in thoſe days. And *Herod*, ſeeing Jeſus, was very

glad

glad, for he was desirous a long time to see him, for because he heard many things of him, and he hoped to see some sign wrought by him. And he asked him in many words? but he answered him nothing. And there stood the Chief Priests and the Scribes constantly accusing him. And *Herod*, with his army, set him at nought; and he mocked him, putting on him a white garment, and sent him back to *Pilate*. And *Herod* and *Pilate* were made friends that day, for before they were enemies one to another. And *Pilate*, calling together the Chief Priests and Magistrates and the People, said to them, you have presented to me this man, as averting the People, and behold, I, examining before you, have found no cause in this man, of those things wherein you accuse him; no, nor *Herod* neither, for I sent you to him, and behold, nothing worthy of death is done to him. I will chasten him therefore and dismiss him. And of necessity he had to release unto them, upon the feast-day, one. But the whole multitude together cryed out, saying, Dispatch him, and release to us *Barabbas*; who was for a certain sedition, made in the city, and murder, cast in prison. And *Pilate* again spake to them, desirous to release Jesus. But they cryed again, saying, Crucifie, crucifie him. And he the third time said to them, Why, what evil hath he done? I find no cause of death in him; I will correct him therefore, and let him go. But they were instant with loud voices requiring that he might be crucified. And their voices prevailed. And *Pilate* adjudged their petition to be done. And he released unto them, him that for murther and sedition had been cast into prison, whom they demanded; but Jesus he

delivered

delivered to their pleaſure. And when they led him, they took one *Simon* of *Cyrene*, coming from the country, and they laid the croſs upon him to carry after Jeſus. And there followed him a great multitude of people, and of women, which bewailed and lamented him. But Jeſus turning to them, ſaid, Daughters of *Jeruſalem*, weep not upon me, but weep upon your ſelves, and upon your children; For behold the days ſhall come, wherein they will ſay, Bleſſed are the barren, and the wombs that have not born, and the paps that have not given ſuck. Then ſhall they begin to ſay to the mountains, Fall upon us, and to the hills, Cover us. For if in the green wood they do theſe things, in the dry what ſhall be done? And there were led alſo other two malefactors with him to be executed. And after they came to the place, which is called *Calvari*, there they crucified him; and the thieves, one on the right hand, and the other on the left. And Jeſus ſaid, Father, forgive them, for they know not what they do. But they, dividing his garments, did caſt lots. And the people ſtood expecting, and the Princes with them derided him, ſaying, Others he hath ſaved, let him ſave himſelf, if this be Chriſt, the Elect of God. And the Souldiers alſo mocked him, coming to him, and offering him vinegar, ſaying If thou be the King of the *Jews*, ſave thy ſelf. And there was alſo a ſuperſcription written over him in *Greek*, and *Latin*, and *Hebrew* Letters. This is the King of the *Jews*. And one of thoſe thieves that were hanged, blaſphemed him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwering, rebuked him, ſaying, Neither doſt thou fear God, whereas thou art in the

ſame damnation? And we indeed juſtly, for we receive worthy of our doings; but this Man hath done no evil. And he ſaid to Jeſus, Lord, remember me when thou ſhalt come into thy Kingdom. And Jeſus ſaid to him; Amen I ſay to thee: This day thou ſhalt be with me in Paradiſe. And it was almoſt the ſixth hour; and there was made darkneſs upon the whole earth until the ninth hour. And the Sun was darkned, and the veil of the Temple was rent in the midſt. And Jeſus, crying with a loud voice, ſaid, Father, into thy hands I commend my ſpirit. And ſaying this, he gave up the Ghoſt.

Here the Faithful kneel, or proſtrate themſelves, for a while upon the ground.

And the *Centurion* ſeeing that which was done, glorified God, ſaying, Indeed this man was juſt. And all the multitude of them, that were preſent together at that ſight, and ſaw the things that were done, returned knocking their breaſts. And all his acquaintance ſtood afar off; and the women that had followed him from *Galilee*, ſeeing theſe things.

What follows is Read or Sung in the Tone of the Goſpel.

AND behold, a man named *Joſeph*, (who was a Senator, a good man and a juſt, he had not conſented to their council and doings) of *Arimathea*, a City of *Jewry*, who alſo himſelf expected the Kingdom of God. This man came to *Pilate*, and asked the body of Jeſus, And, taking it down, wrapped it in ſindon

and

and laid him in a Monument hewed of stone, wherein never yet any man had been laid.

The Offertory, taken out of the 101*st.* Psalm.

O Lord, hear my prayer, and let my cry come unto thee; turn not thy face from me, *&c.*

Suscipe Sancte Pater, *till the Secret, as before* pag 40, 41, 42.

The SECRET.

ACcept, O Lord, we beseech thee this Offering: and grant, that we may receive, with pious affections and resentments, that which we celebrate in memory of the Passion of our Lord thy Son. Through the same Jesus Christ, *&c.*

Against the Persecutors of the Church.

Or for the Pope.

As before, pag. 74.

The Preface, Canon, &c. *till the Communion, as before, from* 43. *to* 52.

The

The Communion, out of the 101*ſt.* Pſalm.

I Mingled my drink with tears, becauſe, lifting me up, thou haſt thrown me down, and I withered away, like graſs; but thou, O Lord, endureſt for ever: Thou, riſing up, ſhalt have mercy on *Sion*, becauſe it is time to have mercy on it.

The Poſt-Communion.

GRant, O Almighty God, we beſeech thee, that we may, with a holy confidence, believe, that thou haſt opened a paſſage for us to Eternal Life, by the Temporal Death of thy Son, repreſented in theſe Adorable Myſteries. Through the ſame our Lord Jeſus Chriſt.

Againſt the Perſecutors of the Church.

Or for the Pope.

As before, pag. 74.

Let us pray.

Humble your ſelves, and bow down your heads to God.

LOok down, O Lord, we beſeech thee, upon this thy Family, for which our Lord Jeſus Chriſt doubted not to be betrayed into the hands of the wicked, and ſo undergo the torments of the Croſs. Who liveth and reigneth with thee, *&c.*

All the reſt as before, pa. 52, 53.

THE

THE

Night-Office on *Wedneſday* in Holy-Week, for *Thurſday* at Mattins.

THeſe three following Days, after having ſaid *Pater Noſter*, *Ave Maria*, and *Credo*, at *Mattins* and *Prime*, without farther Ceremony they begin *Mattins* and *Veſpers* with an *Anthymn* of the Firſt Pſalm; and every *Anthymn* is repeated as on double Feaſts.

Fifteen Wax Tapers are lighted, becauſe there are recited two Canticles and thirteen Pſalms in the Mattins *and* Laudes, *which are all ſung under one and the ſame* Anthymn. *Whereby is repreſented unto us the Light of the Faith, which the Prophets in the Old Teſtament foretold unto the People. And a Taper is extinguiſhed at the end of each Pſalm, to declare, that the Light of that Faith, whereof the Prophets ſpoke unto the Jews, was in them extin-*

extinguished, after they had crucified the Saviour of the World. And at the end of the Canticle of Zachary (*the Father of St.* John Baptist) *they put not out that Taper (which represents Jesus Christ, whom St.* John Baptist *declared to be the true Light of the World) to shew, that tho' Jesus Christ died according to his Humanity, yet that he was always living according to his Divinity, They also hide that Taper, to signifie, that the Divinity of Jesus Christ was hid under the Veil of his Humanity. It likewise represents Jesus Christ in his Sepulchre. Afterwads they shew the lighted Taper, to represent or foretel his Resurrection*

At the first Nocturn.

Psalm 68.

Ant. The zeal of thy house hath eaten me: and the reproaches of them that reproached thee, fell upon me.

Salvum me fac Deus.

SAve me, O God: because waters are entred into my Soul.

I stick fast in the mire of the depth, and there is no sure standing.

I am come into the depth of the sea: and a tempest hath overwhelmed me.

I have laboured crying, my jaws are made hoarse: my eyes have failed, whilst I hope in my God.

They are multiplied above the hairs of my head: that hate me without cause.

Mine enemies are made strong, that have persecuted me unjustly; then did I pay the things that I took not.

O God, thou knowest my foolishness: and my offences are not hid from thee.

Let them not be ashamed upon me: which expect thee, O Lord, Lord of hosts.

Let them not be confounded upon me: that seek thee, O God of Israel.

Because for thee have I sustained reproach, confusion hath covered my face.

I am become a foreigner to my brethren: and a stranger to the sons of my mother.

Because the zeal of thy house hath eaten me: and the reproaches of them that reproached thee, fell upon me.

And I covered my soul in fasting: and it was made a reproach to me.

And I put hair-cloth upon my garment: and I became a parable to them.

They spake against me that sate in the gate; and they sung against me that drank wine.

But I my prayer to thee, O Lord, a time of thy good pleasure, O God.

In the multitude of thy mercy hear me: in the truth of thy salvation.

Deliver me out of the mire, that I stick not fast: deliver me from them that hate me, and from the depths of waters.

Let not the tempest of water drown me, nor the depth swallow me: neither let the pit shut his mouth upon me.

Hear me, O Lord, because thy mercy is benign: according to the multitude of thy commiserations have respect to me.

And turn not away thy face from thy servant: because I am in tribulation, hear me speedily.

Attend

Attend to my ſoul, and deliver it: becauſe of mine enemies, deliver me.

Thou knoweſt my reproach: and my confuſion, and my ſhame.

In thy ſight are all they that afflict me: my heart hath looked for reproach and miſery.

And I expected ſome body that would be ſorry together with me, and there was none: and that would comfort me, and I found not.

And they gave me gall for my meat: and in my thirſt they gave me vineger to drink.

Let their table be made a ſnare before them: and for retributions, and for a ſcandal.

Let their eyes be darkened, that they ſee not: and make their back crooked always.

Pour out thy wrath upon them: and let the fury of thy wrath overtake them.

Let their habitation be made deſert: and in their tabernacles let there be none to dwell.

Becauſe whom thou haſt ſtrucken, they have perſecuted: and upon the ſorrow of my wounds they have added.

Add thou iniquity upon their iniquity: and let them not enter into thy juſtice.

Let them be put out of the book of the living: and with the juſt let them not be written.

I am poor and ſorrowful: thy ſalvation, O God, hath received me.

I will praiſe the name of God with canticle: and will magnifie him in praiſe.

And it ſhall pleaſe God more than a young calf: that bringeth forth horns and hoofs.

Let the poor ſee and rejoyce: ſeek ye God, and your ſoul ſhall live.

Becauſe our Lord hath heard the poor: and he hath not deſpiſed his priſoners.

Let the heavens and earth praiſe him: the ſea, and all the creeping beaſts in them.

Becauſe God will ſave Sion: and the cities of Juda ſhall be built up.

And they ſhall inhabit there: and by inheritance they ſhall get it.

And the ſeed of his ſervants ſhall poſſeſs it: and they that love his name ſhall dwell in it.

Ant. The zeal of thy houſe hath eaten me: and the reproaches of them that reproached thee, fell upon me.

Gloria Patri, *is wholly omitted during theſe three days;*

Pſalm 69.

Ant. Let them be turned away backward, and bluſh for ſhame: that will me evils.

Deus in adjutorium meum intende.

INcline unto my aid, O God: O Lord, make haſt to help me.

Let them be confounded and aſhamed: that ſeek my ſoul.

Let them be turned away backward, and bluſh for ſhame: that will me evils.

Let them be turned away forthwith aſhamed: that ſay to me, Well, well.

Let all that ſeek thee rejoyce, and be glad in thee: and let them ſay always, Our Lord be magnified, who love thy ſalvation.

But I am needy and poor: O God, help me.

Thou art my helper and deliverer: O Lord, be not ſlack.

Ant.

Ant. Let them be turned away backward, and bluſh for ſhame: that will me evils.

Pſalm 70.

Ant. My God, deli er me out of the hand of the ſinner.

In te Domine, ſperavi.

IN thee, O Lord, I have hoped, let me not be confounded for ever: in thy juſtice deliver me, and receive me.

Incline thy ear to me: and ſave me.

Be unto me for a God protector, and for a fenced place: that thou may'ſt ſave me.

Becauſe thou art my firmament: and my refuge.

My God, deliver me out of the hand of a ſinner: and out of the hand of him that doth againſt the law, and of the unjuſt.

Becauſe thou art my patience, O Lord: O Lord, my hope from my youth.

Upon thee have I been confirmed from the womb: from my mothers belly thou art my protector.

In thee is my ſinging always: I was made to many as a wonder, and thou art a ſtrong helper.

Let my mouth be filled with praiſe: that I may ſing thy glory, all the day thy greatneſs.

Reject me not in the time of old age: when my ſtrength ſhall fail, forſake me not.

Becauſe mine enemies have ſaid to me: and they that watched my ſoul conſulted together,

Saying, God hath forſaken him, purſue and take him: becauſe there is none to deliver.

O God, be not far from me: my God, have respect to mine aid.

Let them be confounded and fail, that detract from my Soul: let them be covered with confusion and shame, that seek evils to me.

But I will always hope: and will add upon all thy praise.

My mouth shall shew forth thy justice, all the day thy salvation: because I have not known learning, I will enter into the powers of our Lord: O Lord, I will be mindful of thy justice only.

O God, thou hast taught me from my youth: and until now I will pronounce thy marvellous works.

And unto ancient age, and old age, O Lord, forsake me not: until I shew forth thy arm to all the generation that is to come.

Thy might and thy justice, O God, even to the highest, great marvels, which thou hast done: O God, who may be like to thee.

How great tribulations hast thou shewed me, many and evil: and turning thou hast quickened me, and from the depths of the earth thou hast brought me back again.

Thou hast multiplied my magnificence: and being turned, thou hast comforted me.

For I also will confess to thee in the instrument of Psalms thy truth: O God, I will sing to thee on the harp, holy One of Israel.

My lips shall rejoyce: when I shall sing to thee: and my soul which thou hast redeemed.

Yea and my tongue all the day shall meditate thy justice: when they shall be confounded and ashamed that seek evils to me.

of the sinner.

V. Let them be turned away backward, and blush for shame.

R. That will me evils.

Pater noster, &c.

The beginning of the Lamentations of the Prophet Jeremy.

Jube Domine, &c. is omitted during these three days; nor is the Blessing given before the reading of these *Lamentations*, or other Lessons.

LESSON *taken out of the first Chapter of the Prophet* Jeremy.

ALEPH.

HOw doth the city full of People, sit solitary? How is the Lady of the Gentiles become as a widow? the princess of the Provinces is made tributary.

BETH.

Weeping she hath wept in the night, and her tears are on her cheeks; there is none to comfort her of all her dear ones: all her friends have despised her, and are become her enemies.

GHIMEL.

Juda is gone into transmigration, because of affliction and the multitude of Bondage:

ſhe hath dwelt among the Gentiles, neither hath ſhe found reſt: all her perſecutors have apprehended her within the ſtraits.

D A L E T H.

The ways of Sion mourn, becauſe there are none that come to the ſolemnity: all her gates are deſtroyed, her prieſts ſighing, her virgins loathſome, and her ſelf is oppreſſed with bitterneſs.

H E.

Her adverſaries are made in the head, her enemies are enriched: becauſe our Lord hath ſpoken upon her for the multitude of her iniquities: her little ones are led into captivity before the face of the afflicter.

Tu autem Domine, *&c. is omitted at the end of each Leſſon in each Nocturn during theſe three days; and inſtead thereof is ſaid,* Jeruſalem, Jeruſalem, *&c.*

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

ON mount Olivet Jeſus prayed unto his Father (ſaying) Father, if it may be, let this Chalice paſs from me: for the ſpirit is quick, but the fleſh infirm. Thy will be done.

V. Watch ye and pray, that you enter not into tentation. The ſpirit indeed is prompt, but the fleſh is weak. Thy will be done.

II. LESSON.

VAU.

AND from the daughter of Sion all her beauty is departed: her princes are become rams not finding pastures; and they are gone without strength before the face of the pursuer.

ZAIN.

Jerusalem hath remembred the days of her affliction, and prevarication of all her things worthy to be desired, which she had from the days of old, when her people fell in the enemies hand, and there was no helper: the enemies have seen her, and have scorned her sabbaths.

HECH.

Jerusalem hath sinned a sin, therefore is she made unstable: all that did glorifie her, have despised her, because they have seen her ignominy: but she sighing is turned backward.

TETH.

Her filthiness is on her feet, neither hath she remembred her end: she is pulled down exceedingly, not having a comforter. See, O Lord, mine affliction, because the enemy is exalted.

Jerusalem, Jerusalem, Convert unto the Lord thy God.

R. My Soul is sorrowful even unto death: stay here and watch with me; ye shall now behold a multitude that will environ me. Ye shall fly, and I will go to be immolated for you.

V. Behold, the hour approacheth, and the Son of man shall be delivered into the hands of sinners: Ye shall fly away, and I will go to be immolated for you.

III. LESSON.

JOD.

THe enemy hath thrust his hand to all her things worthy to be desired: because she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy Church.

CAPH.

All her people sighing, and seeking bread: they have given all precious things for meat to refresh the soul. See, O Lord, and consider because I am become vile.

LAMED.

O all ye that pass by the way, attend and see if there be sorrow like to my sorrow: because

becauſe he hath made vintage of me, as our Lord hath ſpoken in the day of the wrath of his fury.

M E M.

From on high he hath caſt a fire into my bones, and hath taught me: he hath ſpread a net for my feet, he hath turned me backward: he hath made me deſolate, all the day conſumed with ſorrow.

N U N.

The yoke of mine iniquities hath watched; they are folded together in his hand, and put upon my neck: my ſtrength is weakned; our Lord hath given me into the hand from which I cannot riſe.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

℟. Behold we have ſeen him, and there was no ſightlineſs, and we were deſirous of him: he hath born our infirmities, and our ſorrows he hath carried: But he was wounded for our iniquities, and with the weight of his ſtripe we are healed. He ſurely hath born our infirmities, and our ſorrows he hath carried; with the weight of whoſe ſtripe we are healed.

℣. Behold we have ſeen him, and there was no ſightlineſs, and we were deſirous of him: he hath born our infirmities and our ſorrows he hath carried: But he was wound-

ed for our iniquities, and with the weight of his ſtripe we are healed.

The Second Nocturn.

Pſalm 71.

Ant. Our Lord ſhall deliver the poor from the mighty : and the poor which had no helper.

Deus judicium tuum Regi da.

O God, give thy judgment to the King: and thy juſtice to the ſon of the King.

To judge thy people in juſtice : and thy poor in judgment.

Let the mountains receive peace for the people : and the little hills juſtice.

He ſhall judge the poor of the people, and ſhall ſave the children of the poor : and he ſhall humble the calumniator.

And he ſhall continue with the ſun, and before the moon : in generation and generation.

He ſhall deſcend as rain upon a fleece : and as drops diſtilling upon the earth.

There ſhall riſe in his days juſtice, and abundance of peace : until the moon be taken away.

And he ſhall rule from ſea unto ſea : and from the river even to the ends of the round world.

Before him ſhall the Ethiopians fall down ; and his enemies ſhall lick the earth.

The kings of Tharſis, and the Iſlands ſhall offer preſents: the kings of the Arabians, and of Saba ſhall bring gifts.

And all Kings of the earth ſhall adore him: all nations ſhall ſerve him.

Becauſe he ſhall deliver the poor from the mighty: and the poor which had no helper.

He ſhall ſpare the poor and needy: and he ſhall ſave the ſouls of the poor.

From uſuries and iniquities he ſhall redeem their ſouls: and their name ſhall be honorable before him.

And he ſhall live, and there ſhall be given him of the gold of Arabia, and they ſhall adore it always: all the day they ſhall bleſs him.

And there ſhall be a firmament in the earth in the tops of the mountains, the fruit thereof ſhall be extolled far above Libanus: and they ſhall flouriſh of the City, as the graſs of the earth.

Be his name bleſſed for ever: before the ſun his name is permanent.

And all the tribes of the earth ſhall be bleſſed in him: all nations ſhall magnifie him.

Bleſſed be our Lord, the God of Iſrael: who doth only marvellous things.

And bleſſed be the name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Be it, Be it.

Ant. Our Lord ſhall deliver the poor from the mighty: and the poor which had no helper.

Pſalm 72.

Ant. The wicked have thought, and have

spoken wickedness: they have spoken iniquity on high.

Quam bonus Israel Deus.

HOw good is God to Israel: to them that are of a right heart.

But my feet were almost moved: my steps almost slipped.

Because I have had zeal upon the wicked: seeing the peace of sinners.

Because there is no respect to their death: and stability in their plague.

In the labors of men they are not: and with men they shall not be scourged.

Therefore hath pride held them: they are covered with their iniquity and impiety.

Their iniquity hath proceeded as it were of fat: they have passed into the affection of the heart.

They have thought and have spoken wickedness: they have spoken iniquity on high.

They have set their mouth unto heaven: and their tongue hath passed in the earth.

Therefore will my people return here: and full days shall be found in them.

And they have said, How doth God know: and is there knowledge in the Highest?

Lo, the sinners themselves, and they that abound in the world, have obtained riches.

And I said, Then have I justified my heart without cause: and have washed my hands amongst innocents.

And have been scourged all the day: and my chastisings in the mornings.

If I said, I shall speak this: behold, I reproved the nation of thy children.

I thought to know this thing: it is labor before me.

Until I may enter into the ſanctuary of God: and may underſtand concerning their latter end.

But yet for guiles thou haſt put it to them: thou haſt caſt them down whilſt they were elevated.

How are they brought into deſolation? they have failed ſuddenly: they have periſhed for their iniquity.

As the dream of them that riſe, O Lord: in thy City thou ſhalt bring their image to nothing.

Becauſe my heart is inflamed: and my reins are changed.

And I am brought to nothing: and know not.

As a beaſt am I become with thee: and I always with thee.

Thou haſt held my right hand: and in thy will thou haſt conducted me, and with glory thou haſt received me.

For what is to me in heaven: and beſides thee, what would I upon earth?

My fleſh hath fainted, and my heart: God of my heart, and God my portion for ever.

For behold, they that make themſelves far from thee ſhall periſh: thou haſt deſtroyed all that fornicate from thee.

But it is good for me to cleave to God: to put my hope in our Lord God.

That I may ſhew forth all thy praiſes: in the gates of the daughter of Sion.

Ant. The wicked have thought and have ſpoken wickedneſs: thay have ſpoken iniquity on high.

Pſalm 73.

Ant. Ariſe, O Lord, and judge my cauſe:

Ut quid Deus repuliſti in finem.

WHy haſt thou, O God, repelled for ever: is thy fury wrath upon the ſheep of thy paſture?

Be mindful of thy congregation: which thou haſt poſſeſſed from the beginning.

Thou haſt redeemed the rod of thine inheritance: mount Sion, in which thou haſt dwelt.

Lift up thy hands upon their prides for ever: how great things hath the enemy done malignantly in the holy place?

And they that hate thee have gloried: in the midſt of their ſolemnity.

They have ſet their ſigns for ſigns: and have not known as in the iſſue on high.

As in a wood of trees they have with axes cut out the gates thereof together: in hatchet and chip-ax they have caſt it down.

They have burnt thy ſanctuary with fire they have polluted the tabernacle of thy name in the earth,

Their kindred together have ſaid in their heart: Let us make all the feſtival days of God to ceaſe from the earth.

Our ſigns we have not ſeen, there is now no prophet: and he will know us no more.

How long, O God, ſhall the enemy upbraid: the adverſary provoke thy name for ever?

Why

Why doſt thou turn away thy hand: and thy right hand, out of the midſt of thy boſom for ever?

But God our king before the worlds: he hath wrought ſalvation in the midſt of the earth.

Thou in thy ſtrength haſt confirmed the ſea: thou haſt cruſhed the head of dragons in the waters.

Thou haſt broken the heads of the dragon: thou haſt given him for meat to the people of the Ethiopians.

Thou haſt broken up fountains and torrents: thou haſt dried the rivers of Ethan.

The day is thine, and the night is thine: thou haſt made the morning and the ſun.

Thou haſt made all the coaſts of the earth: the ſummer and the ſpring, thou haſt formed them.

Be mindful of this, the enemy hath upbraided our Lord: and a fooliſh people hath provoked thy name.

Deliver not to beaſts the ſouls that confeſs to thee: and the ſouls of thy poor forget not for ever.

Have reſpect unto thy teſtament: becauſe they that are obſcure of the earth, are filled with houſes of iniquities.

Let not the humble be turned away being confounded: the poor and needy ſhall praiſe thy name.

Ariſe, God, judge thy cauſe: be mindful of thoſe thy reproaches, that are from the fooliſh man all the day.

Forget not the voices of thy enemies: the pride of them that hate thee hath aſcended always.

Ant. Arise, Lord, and judge my cause.

V. My God, deliver me from the hand of the sinner.

R. And from the hand of the wicked, doing against thy law.

IV. LESSON.

Taken out of St. Augustin *on the Fifty fourth Psalm.*

HEar my Prayer, O God despise not my Petition; Attend to me, and hear me. These are the words of one in tribulation: who asks in the height of his Sufferings to be freed from Evil. Let us hear the Evil he complains of, and when he shall have told it, let us acknowledge our selves in the same Affliction; that partaking of his Sufferings, we may also joyn with him in Prayer. I am made sorrowful in my exercise, and am troubled: Wherein was he troubled? wherein was he made sorrowful? In my Exercises, saith he, speaking of the Mischiefs the wicked did him, and calling them his Exercises. Do not think the Wicked inhabit the earth to no purpose, or that God works not some Good by them; for he permits them to live, either to amend their Lives, or to exercise the Vertues of the Good.

R. My friend betrayed me with the sign of a Kiss (saying) Whomsoever I shall Kiss, the same is he, hold him fast: he did this wicked Sign to compleat a Murder with a Kiss. This unhappy returned the Price

of

Blood, and in the end hanged himself.

V. It had been good for him if that man had never been born. This unhappy returned the Price of Blood, and in the end hanged himself.

V. LESSON.

WOuld to God those who now tried our patience were converted, and that with us theirs might be exercised; yet as long as they do exercise us, let us not hate them; for we know not whether they'l persevere in their Wickedness to the end. And it often happens, that when thou thinkest thou hatest thine enemy, thou hatest thy brother, tho thou knowest it not. T'is only of the devil and his bad Angels Conversion we may despair of; for holy Writ shews us, that they are destined to eternal torments and flames; and against whom we sustain an invisible Conflict, to which the Apostle encourageth us, and arms us, saying, Our Combat is not against Flesh and Blood, that is, against Men whom we see; but against the Princes, Potentates, and Rulers of the Darkness of this World; lest when he had said, of the World, we should think that the Devils were the Rulers of Heaven and Earth. He says not simply against the Princes and Powers of this World, but adds, which reign in darkness. By the World, he means those that love the World; by the World, he means the Impious and Wicked: he means by the World, that World of which the Gospel speaks, The World knew him not.

R. Judas, a moſt wicked Merchant, kiſſed our Lord; and he, as an innocent Lamb, refuſed not the kiſs to *Judas*. He delivered Chriſt unto the Jews for a few pence.

V. It had been better he had never been born; for ſome pence he deliver'd Chriſt unto the Jews.

VI. LESSON.

FOr I have ſeen iniquity and ſtrife in the city: Behold the glory of his Croſs. That Croſs which was the object of his Enemies Scorn, is now placed on the Foreheads of Kings. His Power appeared by the Effects; for he govern'd the World not with Steel, but Wood. The Wood of the Croſs, which ſeemed to his Enemies only to be worthy of their Scorn, when before it they wagged their Heads, ſaying, If he be the Son of God, let him come down from the Croſs: And he ſtretch'd forth his hands to an unbelieving and factious People. If therefore he be juſt that lives by Faith, he that wants it is wicked. Wherefore by iniquity, is underſtood Infidelity. Our Lord therefore ſeeing the Iniquity and Diſobedience which then reigned in the city, ſtretched forth his hands to the faithleſs and mutinous People, and expecting them, he ſaid, Father, forgive them; for they know not what they do.

R. One of my Diſciples ſhall this day betray me; but wo unto him by whom I ſhall be betrayed. It were better for him he had not been born.

V. He

V. He that dippeth his hand with me in the diſh, he ſhall deliver me up into the hands of ſinners. It were better for him he had not been born.

R. One of my Diſciples, *&c.*

The Third Nocturn.

Pſalm 74.

Ant. I ſaid to the wicked, Speak not iniquity againſt God.

Confitebimur tibi Deus.

WE will confeſs to thee, O God: we will confeſs, and will invocate thy name.

We will tell thy marvellous works: when I ſhall take a time, I will judg juſtices.

The earth is melted, and all that dwell in it: I have confirmed the pillars thereof.

I ſaid to the wicked, Do not wickedly: and to them that offend, Exalt not the horn.

Exalt not your horn on high: ſpeak not iniquity againſt God.

For neither from the eaſt, nor from the weſt, nor from the deſert mountains: becauſe God is judg.

This man he humbleth, and him he exalteth: becauſe there is a cup in the hand of our Lord of meer wine full of mixture.

And he hath poured it out of this into that; but yet the dregs thereof are not emptied: all the ſinners of the earth ſhall drink.

But I will shew forth for ever: I will sing to the God of Jacob.

And I will break all the horns of sinners: and the horns of the just shall be exalted.

Ant. I said to the wicked, Speak not iniquity against God.

Psalm 75.

Ant. The earth trembled and was quiet: when God arose unto judgment.

Notus in Judæa Deus.

GOd is known in Jewry: in Israel his name is great.

And his place is made in peace: and his habitation in Sion.

There he brake the powers of bows: the shield, the sword, and the battel.

Thou dost illuminate marvellously from the eternal mountains: all the foolish of heart were troubled.

They slept their sleep: and all the men of riches found nothing in their hands.

At thy reprehension, O God of Jacob: they have slumbred that mounted on horses.

Thou art terrible, and who shall resist thee? from that time thy wrath.

From heaven thou hast made thy judgment heard: the earth trembled and was quiet.

When God arose unto judgment: that he might save all the meek of the earth.

Because the cogitation of man shall confess to thee: and the remains of the cogitation shall keep festival-day to thee.

Vow

Vow ye, and render to our Lord your God: all ye that round about him bring gifts.

To the terrible, and him that taketh away the ſpirit of princes: terrible to the kings of the earth.

Ant. The earth trembled and was quiet, when God aroſe unto judgment.

Pſalm 76.

Ant. In the day of my tribulation I ſought God with my hands.

Voce meâ ad Dominum clamavi.

With my voice I have cried to our Lord: with my voice to God, and he attended to me.

In the day of my tribulation I ſought God, with my hands in the night before him: and I was not deceived.

My ſoul refuſed to be comforted, I was mindful of God, and was delighted, and was exerciſed: and my ſpirit fainted.

Mine eyes prevented the watch: I was troubled, and ſpake not.

I thought upon old days: and the eternal years I had in my mind.

And I meditated in the night with my heart: and I was exerciſed, and I ſwept my ſpirit.

Why, will God reject for ever: or will he not add to be better pleaſed as yet?

Or will he cut off his mercy for ever: from generation unto generation?

Or wil God forget to have mercy: or will he in his wrath keep in his mercies?

And

And I said, Now have I begun: this is the change of the right hand of the Highest.

I have been mindful of the works of our Lord: because I will be mindful from the beginning of thy marvellous works.

And I will meditate in all thy works: and in thy inventions I will be exercised.

O God, in the holy is thy way: What God is great as our God? thou art the God that dost marvellous things.

Thou hast made thy power known amongst people: thou hast with thine arm redeemed thy people, the children of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

A multitude of the sounding of waters: the clouds give a voice.

For indeed Arrows do pass: the voice of thy thunder in a wheel.

Thy lightnings shined to the round world: the earth was moved and troubled.

Thy way in the sea, and thy paths in many waters: and thy steps shall not be known.

Thou hast conducted thy people as sheep: in the hand of Moses and Aaron.

Ant. In the day of tribulation I sought God with my hands.

V. Arise, O Lord.

R. And judg my cause.

Pater noster. in secret.

VII. LESSON.

Out of the first Epistle of S. Paul *to the* Corinthians, *Chap.* 2.

AND this I command; not praising it, that you come together not to better, but to worse. First indeed when you come together into the Church, I hear that thereare schisms among you, and in part I believe it: For there must be heresies also, that they also which are approved may be made manifest among you. When you come therefore together in one, it is not now to eat our Lords Supper: for every one taketh his own supper before to eat; And one certes is an hungred, and another is drunk. Why have you not houses to eat and drink in? or contemn you the Church of God, and confound them that have not? What shall I say to you? praise I you in this? I do not praise you.

R. I was like an innocent lamb: I was led to be immolated, and I did not know it. My enemies made counsel against me, saying, Come let us put wood on his bread, and let us root him out from the land of the living.

V. All my enemies thought evil against me; they have spoken ill against me, saying, Come ye, *&c.*

VIII. LESSON.

FOr I received of our Lord, that which also I have delivered unto you? That our Lord Jesus, in the night that he was betrayed, took Bread:

bread: and giving thanks, brake, and said, Take ye, and eat; THIS IS MY BODY, which shall be delivered for you: This do ye for the commemoration of me. In like manner also the Chalice after he had supped, saying, THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD: This do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the Chalice, you shall shew the death of our Lord until he come.

R. Could you not watch one hour with me, who were so resolved to die for me? But *Judas* sleeps not; behold how he is coming to betray me into the hands of the Jews.

V. Why do ye sleep? Arise and pray, that ye enter not into temptation: But *Judas* sleeps not, *&c.*

IX. LESSON.

THerefore whosoever shall eat this Bread, or drink the Chalice of our Lord unworthily, he shall be guilty of the Body and of the Blood of our Lord. But let a man prove himself, and so let him eat of that Bread, and drink of that Chalice: For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of our Lord. Therefore are there among you many weak and feeble, and many sleep. But if we did judg our selves, we should not be judged. But whiles we are judged, of our Lord we are chastised, that with this world we be not damned. Therefore, my brethren, when you come together to eat, expect one another

ther. If any man be an hungred, let him eat at home, that you come not together unto judgment. And the reſt I will diſpoſe when I come.

R. The Elders of the People conſulted together how they might by ſome wile apprehend Jeſus, and kill him: with ſwords and clubs they came out, as it were to a thief.

V. The Prieſts and Phariſees conſulted together how they might by ſome wile apprehend Jeſus.

R. The Elders of the People, *&c.*

AT LAUDS.

Pſalm 50.

Ant. Be juſtified, O Lord, in thy words; and mayſt overcome when thou art judged.

Miſerere mei Deus.

HAve mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out mine iniquity.

Waſh me henceforth from my iniquity, and cleanſe me from my ſin.

Becauſe I know my iniquity, and my ſin is always againſt me.

To thee only have I ſinned, and have done evil before thee, that thou maiſt be juſtified in thy words, and mayſt overcome when thou art judged.

For, behold, I was conceived in iniquities: and my mother conceived me in ſins.

For, behold, thou haſt loved truth: the uncertain and hidden things of thy wiſdom; thou haſt made manifeſt to me.

Thou ſhalt ſprinkle me with hyſſop, and I ſhall be cleanſed: thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

To my hearing thou ſhalt give joy and gladneſs: and the bones humbled ſhall rejoyce.

Turn away thy face from my ſins, and blot out my iniquities.

Create a clean heart in me, O God: and renew a right ſpirit in my bowels.

Caſt me not away from thy face: and thy holy Spirit take not from me.

Render unto me the joy of thy ſalvation: and confirm me with a principal ſpirit.

I will teach the unjuſt thy ways: and the impious ſhall be converted to thee.

Deliver me from blood, O God, the God of my ſalvation: and my tongue ſhall exalt thy juſtice.

Lord, thou wilt open my lips: and my mouth ſhall declare thy praiſe.

Becauſe if thou wouldſt have had ſacrifice, I had verily given it: with whole burnt offerings thou wilt not be delighted.

A ſacrifice to God, is a troubled ſpirit: a contrite and humble heart, O God, thou wilt not deſpiſe.

Deal favourably, O Lord, in thy good will with Sion: and let the walls of Jeruſalem be built up.

Then thou ſhalt accept ſacrifice of juſtice, oblations, and holocauſts: then ſhall they lay calves upon thy altar.

Ant. Be juſtified, O Lord, in thy words: and mayſt overcome when thou art judged.

Pſalm 89.

Ant. Our Lord was led like an innocent lamb to the ſlaughter: and he opened not his mouth.

Domine refugium factus es nobis.

LOrd, thou art made a refuge for us: from generation unto generation.

Before the mountains were made, or the earth and the world formed: from everlaſting even unto everlaſting, thou art God.

Turn not away man into humiliation: thou ſaidſt, Be converted, ye children of men.

Becauſe a thouſand years before thy eyes, are as yeſterday that is paſt;

And as a watch in the night: things that are counted nothing ſhall their years be.

In the morning as an herb he ſhall paſs, in the morning he ſhall flouriſh and paſs: in the evening he ſhall fall, be hardened, and withered.

Becauſe we have fainted in thy wrath: and in thy fury we are troubled.

Thou

Thou haſt put our iniquities in thy ſight: our age in the light of thy countenance.

Becauſe all our days have failed: and in thy wrath we have failed.

Our years ſhall be conſidered as a ſpider: the days of our years in them are ſeventy years.

And if in ſtrong ones eighty years: and the more of them labor and ſorrow.

Becauſe mildneſs is come upon us, and we ſhall be chaſtiſed.

Who knoweth the power of thy wrath: and for fear to number thy wrath?

So make thy right hand known: and men learned in heart, in wiſdom.

Turn, O Lord, how long? and be entreated for thy ſervants.

We are repleniſhed in the morning with thy mercy: and we have rejoyced and are delighted all our days.

We have rejoyced for the days wherein thou haſt humbled us: the years wherein we have ſeen evils.

Look upon thy ſervants, and upon thy works: and direct their children.

And let the brightneſs of our Lord God be upon us, and direct thou the works of our hands over us: and the work of our hands do thou direct.

Ant. Our Lord was led like an innocent lamb to the ſlaughter: and he opened not his mouth.

Pſalm 62.

Ant. My heart is broken in the midſt of me, all my bones have trembled.

Deus, Deus, meus ad te de luce vigilo.

O God, my God, to thee I watch from the morning light.

My ſoul hath thirſted to thee: my fleſh to thee very many ways.

In a deſert land, and inacceſſible, and without water: ſo in the holy have I appeared to thee, that I might ſee thy ſtrength and thy glory.

Becauſe thy mercy is better than lives: my lips ſhall praiſe thee.

So will I bleſs thee in my life: and in thy name I will lift up my hands.

As with marrow and fatneſs let my ſoul be filled: and my mouth ſhall praiſe with lips of exultation.

I have been mindful of thee upon my bed: in the morning I will meditate on thee, becauſe thou haſt been my helper.

And in the covert of thy wings I will rejoyce, my ſoul hath cleaved after thee: thy right hand hath received me.

But they in vain have ſought my ſoul, they ſhall enter into the interior parts of the earth: they ſhall be delivered into the hands of the ſword, they ſhall be the portion of foxes.

But the King ſhall rejoyce in God: all ſhall be praiſed that ſwear by him, becauſe the mouth is ſtopped of them that ſpeak wicked things.

Pſalm 66.

Deus miſereatur noſtri & benedicat nobis.

GOd have mercy upon us, and bleſs us: illuminate his countenance upon us, and have mercy on us.

That we may know thy way on earth: in all nations thy ſalvation.

Let people, O God, confeſs to thee: let all people confeſs to thee.

Let nations be glad and rejoyce: becauſe thou judgeſt people in equity, and the nations in the earth thou doſt direct.

Let people, O God, confeſs to thee, let all people confeſs to thee: the earth hath yielded her fruit.

God our God bleſs us, God bleſs us: and let all the ends of the earth fear him.

Ant. My heart is broken in the midſt of me, all my bones have trembled.

The Canticle of *Moyſes*,

Taken out of the 15*th. Chap. of* Exodus.

Antiphon, taken out of the 4*th. Chap. of the Prophet* Baruch.

Lord, thou haſt exhorted thy people to put their

their truſt in thee; and thou haſt comforted them with thy holy grace.

Cantemus Domino, glorioſe enim magnificatus eſt.

LEt us ſing to our Lord; for he is glorioufly magnified: the horſe and the rider he hath thrown into the ſea.

My ſtrength and my praiſe is our Lord: and he is made unto me a ſalvation.

This is my God, and I will glorifie him: the God of my father, and I will exalt him.

Our Lord is a man of war, Omnipotent is his name: Pharao's chariots and his army he hath caſt into the ſea.

His choſen princes are drowned in the red ſea: the depths have overwhelmed them, they are ſunk into the bottom like a ſtone.

Thy right hand, O Lord, is magnified in ſtrength; thy right hand, O Lord, hath ſtricken the enemy: and in the multitude of thy glory thou haſt put down thy adverſaries.

Thou haſt ſent thy wrath, which hath devoured them like ſtubble: and in the ſpirit of thy fury were the waters gathered together.

The flowing water ſtood: the depths were gathered together in the midſt of the ſea.

The enemy ſaid, I will purſue and overtake: I will divide the ſpoils, my ſoul ſhall have his fill.

I will draw forth my ſword: my hand ſhall kill them.

The Spirit blew, and the ſea overwhelmed them: they ſank as lead in the vehement waters.

Who

Who is like to thee among the ſtrong, O Lord? who is like to thee?

Glorious in ſanctity: terrible and laudable, doing marvels?

Thou didſt ſtretch forth thy hand, and the earth devoured them: thou haſt in thy mercy been a guide to the people, which thou haſt redeemed.

And in thy ſtrength thou haſt carried them unto thy holy habitation.

Nations roſe up and were angry: ſorrows poſſeſſed the inhabiters of Philiſthiim.

Then were the princes of Edom troubled, trembling ſeiſed on the ſturdy of Moab: all the inhabiters of Canaan were confounded.

Let fear and dread fall upon them: in the greatneſs of thy arm.

Let them become unmovable as a ſtone, until thy people, O Lord, ſhall paſs: until thy people ſhall paſs this which thou haſt poſſeſſed.

Thou ſhalt bring them in, and plant them in the mountain of thy inheritance: in thy moſt firm habitation, which thou haſt wrought, O Lord.

Thy ſanctuary, Lord, which thy hands have confirmed: our Lord ſhall reign for ever and ever more.

For Pharao on horſeback entred in with his chariots and horſemen into the ſea: and our Lord brought back upon them the waters of the ſea.

But the children of Iſrael walked on dry ground in the midſt thereof.

Ant. Lord, thou haſt exhorted thy people to put their truſt in thee; and thou haſt comforted them with thy holy grace.

Antiphon,

Antiphon taken out of the Fifty third Chapter of the Prophet Iſaie.

Ant. He was offered becauſe himſelf would, and he carried our ſins.

Pſalm 148.

Laudate Dominum de cœlis.

PRaiſe ye our Lord from the heavens: praiſe ye him in the high places.

Praiſe ye him all his angels: praiſe ye him all his hoſts.

Praiſe ye him ſun and moon: praiſe him all ye ſtars and lights.

Praiſe him ye heavens of heavens: and the waters that are above the heavens, let them praiſe the name of our Lord.

Becauſe he ſaid, and they were made: he commanded, and they were created.

He eſtabliſhed them for ever, and for ever and ever: he put a precept, and it ſhall not paſs.

Praiſe our Lord from the earth: ye dragons, and all the depths.

Fire, hail, ſnow, ice, ſpirit of ſtorms: which do his word.

Mountains, and all little hills: trees that bear fruit, and all cedars.

Beaſts and all cattel: ſerpents and feathered fowls.

Kings of the earth, and all people: princes, and all judges of the earth.

Young men and virgins, old with young, let them praiſe the name of our Lord: becauſe the name of him alone is exalted.

The confeſſion of him above heaven and earth: and he hath exalted the horn of his people.

An hymn to all his ſaints: to the children of Iſrael, a people approachiug unto him.

Pſalm 149.

Cantate Domino canticum novum.

Sing ye to our Lord a new ſong: let his praiſe be in the Church of ſaints.

Let Iſrael be joyful in him that made him: and let the children of Sion rejoyce in their king.

Let them praiſe his name in quire: on timbrel and pſalter let them ſing to him.

Becauſe our Lord is well pleaſed in his people: and he will exalt the meek unto ſalvation.

The ſaints ſhall rejoyce in glory: they ſhall be joyful in their beds.

The exaltations of God in their throat: and two-edged ſwords in their hands.

To do revenge in the nations: chaſtiſements among their people.

To bind their kings in fetters: and their nobles in iron manacles.

That they may do in them the judgment that is written: This glory is to all his ſaints.

Pſalm 150.

Laudate Dominum in ſanctis ejus.

PRaiſe ye our Lord in his holies: praiſe him in the firmament of his ſtrength.

Praiſe ye him in his powers: praiſe ye him according to the multitude of his greatneſs.

Praiſe ye him in the ſound of Trumpet: praiſe ye him on pſalter and harp.

Praiſe ye him on timbrel and quire: praiſe ye him on ſtrings and organ.

Praiſe ye him on well-ſounded cymbals: praiſe ye him on cymbals of jubilation. Let every ſpirit praiſe our Lord.

Ant. He was offered becauſe himſelf would, and he carried our ſins.

The Chapter and Hymn are here omitted.

V. The man whom I loved, and in whom I confided;

R. Who did eat my bread, betrayed me through great perfidiouſneſs.

An hymn, taken out of the Twenty ſixth Chapter of St. Matthew.

Ant. But the Traitor gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that is he, hold him.

Canticle of Zachary, *taken out of the Firſt Chapter of St.* Luke.

Benedictus Dominus Deus Iſrael.

BLeſſed be our Lord God of Iſrael, becauſe he hath viſited and wrought the redemption of his People.

And he hath erected the horn of ſalvation to us, in the houſe of David his ſervant.

As he ſpake by the mouth of his holy prophets, that are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To work mercy with our fathers, and to remember his holy teſtament.

The oath which he ſware to Abraham our father, that he would give to us.

That without fear being delivered from the hand of our enemies, we may ſerve him.

In holineſs and juſtice before him all our days.

And thou child ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of our Lord, to prepare his ways.

To give knowledge of ſalvation to his people, unto remiſſion of their ſins.

Through the bowels of the mercy of our God, in which the Orient from on high hath viſited us.

To illuminate them that ſit in darkneſs, and in the ſhadow of death; to direct our feet in the way of peace.

All the Tapers being extinguiſhed ſaving one, ſhewi

ſhews us, that the Light of Faith wherewith the Prophets enlightned the Jews, was extinguiſhed in them, by putting to death, the Savior of the World.

The Church alſo repreſents unto us, by that one Taper left lighted during the ſinging of the foregoing Canticle, that JESUS CHRIST, *whom St.* John *declared to be the true Light, though he died according to his Humanity, yet always lived according to his Divinity.*

Ant. And the Traitor gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that is he, hold him.

Here the lighted Taper is hid, to ſhew, that the Divinity of CHRIST *was concealed in his Humanity; according to which he ſuffered himſelf to be delivered into the Hands of the Jews, by a moſt profound and imcomprehenſible Obedience.*

V. Chriſt was made for us obedient unto death.

Here following they kneel and ſay,

Our Father, *&c.*

Miſerere mei Deus, as before, *p.* 135.

A Prayer,

To beg God's Mercy towards us, for the Sufferings and Death of his Son Jeſus Chriſt.

LOok down, O Lord, we beſeech thee, upon this thy Family, for which our

Lord Jesus Christ doubted not to be betrayed into the hands of the wicked, and so undergo the Torments of the Cross; who liveth and reigneth with thee in the Unity of the Holy Ghost, world without end. *Amen.*

By the noise is represented the commotion of the Jews, in apprehending JESUS CHRIST. After which the lighted Taper is taken from under, or behind the Altar, to signifie the Resurrection of JESUS CHRIST.

At COMPLINE.

They neither say, Jube Domne Benedicere, *nor give the Blessing, nor is the Lesson said, neither* Deus in adjutorium, *or our Lord's Prayer repeated; but after the Confession and Absolution, the Psalm* Cum in invocarem, *&c. begins immediately with the rest, and it is all said, as before,* pag. 65. *but the Hymn is omitted at the end.*

Nunc dimittis, *&c. is said as before* pag. 70. *Then is said the following Versicle.*

V. Christ became obedient for us even to death.

After this Versicle, the Pater noster *&c. is repeated in secret, after which is added aloud, the* Miserere mei Deus, *as before* pag. 135. *and the Prayer,* Respice Quæsumus, *as before* pag. 147. *without* Oremus, *or* Let us pray.

And thus are all the lesser hours ended during these three days; viz. until Saturday at Vespers.

UPON

UPON THURSDAY IN Holy Week.

AT PRIME.

Pater noſter, *&c.* Ave Maria, *&c.* Credo, *&c. being ſaid, the hours are begun without either* Deus in adjutorium, *Hymn or Anthymn.*

Pſalm 53.

Deus in nomine tuo ſalvum me fac.

O God ſave me in thy Name, and in thy ſtrength judge me.

O God, hear my Prayer with thine ears, receive the words of my mouth.

Becauſe ſtrangers have riſen up againſt me, and the ſtrong have ſought my ſoul, and they have not ſet God before their eyes.

For behold God helped me, and our Lord is the receiver of my ſoul.

Turn away the evils to mine enemies, and in thy truth deſtroy them.

I will voluntarily sacrifice to thee, and will confess to thy Name, O Lord, because it is good.

Because thou hast delivered me out of all tribulation: and mine eye hath looked down upon mine enemies.

Psalm 118, *or* 119.

Beati immaculati in via.

BLessed are the immaculate in the way: which walk in the law of our Lord.

Blessed are they, that search his testimonies; that seek after him with all their heart.

For they that work iniquity, have not walked in his ways.

Thou hast very much commanded thy commandments to be kept.

Would God my ways might be directed to keep thy justifications.

Then shall I not be confounded, when I shall look throughly in all thy commandments.

I will confess to the indirection of heart, in that I have learned the judgments of thy justice.

I will keep thy justifications: forsake me not wholly.

Wherein doth a young man correct his way? in keeping thy words.

With my whole heart I have sought after thee: repel me not from thy commandments.

In my heart I have hid thy words: that I may not sin to thee.

Blessed art thou, O Lord: teach me thy justifications.

In my lips I have pronounced all the judgments of thy mouth,

I am

I am delighted in the way of thy teſtimonies, as in all riches.

I will be exerciſed in thy commandments: and I will conſider thy ways.

I will meditate in thy juſtifications: I will not forget thy words.

Retribue ſervo tuo Domine.

REnder to thy ſervant, quicken me: and I ſhall keep thy words.

Reveal mine eyes: and I ſhall conſider the marvellous things of thy law.

I am a ſojourner in the land, hide not thy commandments from me.

My ſoul hath coveted to deſire thy juſtifications at all time.

Thou haſt rebuked the proud: curſed are they that decline from thy commandments.

Take from me reproach and contempt: becauſe I have ſought after thy teſtimonies.

For princes ſate and they ſpake againſt me: but thy ſervant was exerciſed in thy juſtifications.

For both thy teſtimonies are my meditation, and thy juſtifications my counſel.

My ſoul hath cleaved to the pavement: quicken me according to thy word.

I have uttered my ways, and thou haſt heard me; teach me thy juſtifications.

Inſtruct me the way of thy juſtifications, and I ſhall be exerciſed in thy marvellous works.

My ſoul hath ſlumbered for tediouſneſs: confirm me in thy words.

Remove from me the way of iniquity: and according to thy law have mercy on me.

I have chosen the way of truth: I have not forgotten thy judgments.

I have cleaved to thy testimonies, O Lord: do not confound me.

I ran the way of thy commandments: when thou didst dilate my heart.

CHrist became obedient unto death for us.

Then say, Our Father, *in secret*, *which ended*, *begin aloud the*, Miserere mei Deus, *which being said by Quires kneeling*, *the Superior rises up and says without* Oremus *the Prayer* Respice, *Look down*, pa. 147.

At the Third hour.

Pater noster, *&c. Ave Maria*, *&c.*

Legem Pone mihi Domine viam Justificationum tuarum.

SEt me a law, O Lord, the way of thy justifications: and I will seek after it always.

Give me understanding, and I will search thy law: and I will keep it with my whole heart.

Conduct me into the path of thy Commandments: because I would it.

Incline my heart into thy testimonies: and not into avarice.

Turn

Turn away mine eyes, that they may not ſee vanity: in thy way quicken me.

Eſtabliſh thy Word to thy ſervant, in thy fear.

Take away reproach which I have feared: becauſe thy judgments are pleaſant.

Behold I have coveted thy Commandments: in thy equity quicken me.

And let thy mercy come upon me, Lord: thy ſalvation according to thy Word.

And I ſhall anſwer a word to them that upbraid me: becauſe I have hoped in thy words.

And take not away out of my mouth the word of truth utterly: becauſe I have much hoped in thy judgments.

And I will keep thy law always: for ever, and for ever and ever.

And I walked in largeneſs: becauſe I have ſought after thy Commandments.

And I ſpake of thy teſtimonies in the ſight of Kings, and was not confounded.

And I meditated in thy Commandments which I loved.

And I have lifted up my hands to thy Commandments, which I loved: and I was exerciſed in thy juſtifications.

Memor eſto verbi tui ſervo tuo.

BE mindful of thy word to thy ſervant, wherein thou haſt given me hope.

This hath comforted me in my humiliation, becauſe thy word hath quickned me.

The proud did unjuſtly exceedingly, but I declined not from thy Law.

I have been mindful of thy judgments from everlaſting, O Lord: and was comforted.

Fainting poſſeſſed me, becauſe of ſinners forſaking thy Law.

Thy juſtifications were ſung by me, in the place of my peregrination.

I have been mindful in the night of thy name, O Lord, and have kept thy Law.

This was done to me, becauſe I ſought after thy juſtifications.

My portion, O Lord, I ſay to keep thy Law.

I beſought thy face, with all my heart: have mercy on me, according to thy word.

I thought upon my ways, and converted my feet unto thy teſtimonies.

I am prepared, and am not troubled: to keep thy Commandments.

The cords of ſinners have wrapped me round about: and I have not forgotten thy Law.

At midnight I roſe to confeſs to thee, for the judgments of thy juſtification.

I am partaker of all that fear thee: and that keep thy Commandments.

The Earth, O Lord, is full of thy mercy: teach me thy juſtifications.

Bonitatem feciſti cum ſervo tuo Domine.

THou haſt done bounty with thy ſervant, O Lord, according to thy Word.

Teach me goodneſs, and diſcipline, and knowledge: becauſe I have believed thy Commandments.

Before I was humbled I offended: therefore I have kept thy Word.

Thou art good; and in thy goodneſs teach me thy juſtifications.

The

The iniquity of the proud is multiplied upon me: but I in all my heart will ſearch thy Commandments.

Their heart is curded together as milk: but I have meditated thy Law.

It is good for me that thou haſt humbled me: that I may learn thy juſtifications.

The Law of thy mouth is good unto me, above thouſands of gold aud ſilver.

Thy hands have made me, and formed me: give me underſtanding, and I will learn thy Commandments.

They that fear thee ſhall ſee me, and ſhall rejoyce: becauſe I have much hoped in thy words.

I know, O Lord, that thy judgments are equity: and in thy truth thou haſt humbled me.

Let thy mercy be done to comfort me, according to thy word unto thy ſervant.

Let thy commiſerations come to me, and I ſhall live: becauſe thy Law is my meditation.

Let the proud be confounded, becauſe they have done unjuſtly towards me: but I will be exerciſed in thy Commandments.

Let them be converted to me that fear thee: and that know thy teſtimonies.

Let my heart be made immaculate in thy juſtifications, that I be not confounded.

V. Chriſt became obedient even to death for us.

Pater noſter, &c. Miſerere mei Deus, &c. As before, *pag.* 135.

The Prayer.

Respice quæsumus, &c. As before, 147.

At the Sixth Hour.

Pater noster, &c. *Ave Maria*, &c.

Psalm 118, or 119.

Defecit in salutare tuum anima mea.

MY Soul hath fainted for thy salvation: I have much hoped in thy Word.

My eyes have failed for thy word, saying, When wilt thou comfort me?

Because I am made as a bottle in the hoar frost: I have not forgotten thy justifications.

How many are the days of thy servant? when whilt thou do judgment on them that persecute me?

The unjust have told me fables: but not as thy Law.

All thy Commandments are truth: they have unjustly persecuted me, help me.

They have well near made an end of me in the Earth: but I have not forsaken thy Commandments.

According to thy mercy quicken me, and I shall keep the testimonies of thy mouth.

For ever, Lord, thy Word is permanent in Heaven.

Thy

Thy truth in generation and generation thou haſt founded the Earth, and it is permanent.

By thy ordinance the day continueth: becauſe all things ſerve thee.

But that thy Law is my meditation: I had then perhaps periſhed in my humiliation.

I will not forget thy juſtifications for ever: becauſe in them thou haſt quickned me.

I am thine, ſave me: becauſe I have ſought out thy juſtifications.

Sinners have expected me to deſtroy me: I underſtood thy teſtimonies.

Of all conſummation I have ſeen the end: thy Commandment is exceeding large.

Quomodo dilexi legem tuam Domine.

HOw have I loved thy law, O Lord! all the day it is my meditation.

Above my enemies thou haſt made me wiſe by thy Commandment: becauſe it is to me for ever.

Above all that taught me have I underſtood: becauſe thy teſtimonies are my meditation.

Above Ancients have I underſtood: becauſe I have ſought thy Commandments.

I have ſtayed my feet from all evil way: that I may keep thy words.

I have not declined from thy judgments, becauſe thou haſt ſet me a law.

How ſweet are thy words to my jaws, more than honey to my mouth!

By thy Commandments I have underſtood: therefore have I hated all the way of iniquity.

Thy Word is a lamp to my feet, and a light to my paths.

I ſwear, and I have determined to keep the judgments of thy juſtice.

I am humbled exceedingly, O Lord: quicken me according to thy Word.

The voluntaries of my mouth make acceptable, O Lord: and teach me thy judgments.

My ſoul is in my hands always: and I have not forgotten thy law.

Sinners laid a ſnare for me: and I have not erred from thy commandments.

For inheritance I have purchaſed thy teſtimonies for ever: becauſe they are the joy of my heart.

I have inclined my heart to do thy juſtifications for reward.

Iniquos odio habui.

I Have hated the unjuſt: and I have loved thy law.

Thou art my helper and protector: and upon thy word I have much hoped.

Depart from me ye malignant: and I will ſearch the Commandments of my God.

Receive me according to thy word, and I ſhall live: and confound me not of my expectation.

Help me, and I ſhall be ſaved: and I will always meditate in thy juſtifications.

Thou haſt deſpiſed all that revolt from thy judgments: becauſe their cogitation is unjuſt.

All the ſinners of the earth I have reputed prevaricators: therefore have I loved thy teſtimonies.

Pierce my fleſh with thy fear: for I am afraid of thy judgments.

I have done judgment and juſtice: deliver me not to them that calumniate me.

Receive thy ſervant unto good: let not the proud calumniate me.

Mine eyes have failed after ſalvation: and for the word of thy juſtice.

Do with thy ſervant according to thy mercy: and teach me thy juſtifications.

I am thy ſervant: give me underſtanding, that I may know thy teſtimonies.

It is time to do, O Lord: they have diſſipated thy law.

Therefore have I loved thy Commandments: above Gold and Topazius.

Therefore was I directed to all thy Commandments: all wicked way have I hated.

℣. Chriſt was made obedient for us even unto death.

Pater noſter, &c.

To be ſaid at length, *Miſererere mei Deus*, *&c.* As before, *pag.* 135.

The Prayer.

Reſpice quæſumus, &c. As before, *pag*, 147.

At the Ninth Hour.

Pater noſter, &c. *Ave Maria*, &c.

Pſalm 118, or 119.

Mirabilia teſtimonia tua.

THy teſtimonies are marvellous: therefore hath my ſoul ſearched them.

The declaration of thy words doth illuminate: and giveth underſtanding to little ones.

I opened my mouth and drew breath: becauſe I deſired thy Commandments.

Look upon, and have mercy on me, according to the judgment of them that love thy Name.

Direct my ſteps according to thy Word: and let not any injuſtice have domination over me.

Redeem me from the calumnies of men: that I may keep thy Commandments.

Illuminate thy face upon thy ſervant: and teach me thy juſtifications.

Mine eyes have guſhed forth iſſues of waters: becauſe they have not kept thy law.

Thou art juſt, O Lord: and thy judgment is right.

Thou haſt commanded juſtice thy teſtimonies: and thy verity exceedingly.

My zeal hath made me to pine away: becauſe my enemies have forgotten thy words.

Thy

Thy word is fired exceedingly: and thy ſervant hath loved it.

I am a young man, and contemned: I have not forgotten thy juſtifications.

Thy juſtice is juſtice for ever: and thy law is verity.

Tribulation and diſtreſs haAe found me: thy Commandments are my meditation.

Clamavi in toto corde meo, exaudi me Domine.

I Have cried in my whole heart, hear me, O Lord: I will ſeek after thy juſtifications.

I have cried to thee, ſave me: that I may keep thy Commandments.

I have prevented in maturity, and have cried: becauſe I hoped much in thy words.

Mine eyes have prevented early unto thee that I might meditate thy words.

Hear my voice, according to thy mercy, O Lord: and according to thy judgment quicken me.

They that perſecute me, have approached to iniquity: but from thy law they are made far off.

Thou art nigh, O Lord: and all the ways are truth.

From the beginning I knew of thy teſtimonies: that thou haſt founded them for ever.

See my humiliation, and deliver me: becauſe I have not forgotten thy law.

Judge my judgment, and redeem me: for thy word quicken thou me.

Salvation is far from ſinners: becauſe they have not ſought after thy juſtifications.

Thy mercies are many, O Lord: according to thy judgment quicken me.

There are many that perſecute me, and afflict me: I have not declined from thy teſtimonies.

I ſaw the prevaricators, and pined away: becauſe they kept not thy words.

See that I have loved thy Commandments: O Lord, in thy mercy quicken me.

The beginning of thy words is truth; all the judgments of thy juſtice are for ever.

Principes perſecuti ſunt me gratis.

PRinces have perſecuted me without cauſe: and my heart hath been afraid of thy words

I will rejoyce at thy words: as he that findeth many ſpoils.

I have hated iniquity, and abhorred it: but thy law I have loved.

Seven times in the day I have ſaid praiſe to thee: for the judgments of thy juſtice.

There is much peace to them that love thy law: and there is no ſcandal to them.

I expected thy ſalvation, O Lord, and have loved thy commandments.

My ſoul hath kept thy teſtimonies: and hath loved them exceedingly.

I have kept thy commandments and thy Teſtimonies: becauſe all thy ways are in thy ſight.

Let my petition approach in thy ſight, O Lord: according to thy word give me underſtanding.

Let my requeſt enter in thy ſight: according to thy word deliver me.

My lips ſhall utter an hymn, when thou ſhalt teach me thy juſtifications.

My tongue ſhall pronounce thy word: becauſe all thy commandments are equity.

Let thy hand be to ſave me: becauſe I have choſen thy commandments.

I have coveted thy ſalvation, O Lord: and thy law is my meditation.

My ſoul ſhall live, and ſhall praiſe thee: and thy judgments ſhall help me.

I have ſtrayed, as a ſheep that is loſt: ſeek thy ſervant, becauſe I have not forgotten thy commandments.

V. Chriſt is become obedient for us, even unto death.

Pater noſter, *&c.* Miſerere mei Deus, *as before* pag. 135.

The Prayer.

Reſpice quæſumus, *&c. as before* p. 147.

THE MASS FOR THURSDAY IN Holy Week.

The Station in the Church of St. John *of* Lateran.

The Introit.

BUt we ought to glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection, and by whom we are redeemed and saved.

Psalm. 66.

GOd have mercy upon us, and bless us: illuminate his countenance upon us, and have mercy upon us.

But we ought to glory, *&c.*

KYRIE

KYRIE ELEISON.

LOrd, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

All the reſt as before, pag. 25.

Gloria in excelſis (*as followeth*) *is ſung on this day, by reaſon 'tis the day of the inſtitution of the Divine Sacrament and Sacrifice.*

GLory be to God in the Higheſt, and on Earth peace to men of good will: We praiſe thee; we bleſs thee; we adore thee; we glorifie thee; we give thanks to thee for thy great glory. O Lord God, heavenly King; God, the Father Almighty; O Lord, the only begotten Son, Jeſus Chriſt; O Lord God, Lamb of God; Son of the Father, who takeſt away the ſins of the world, have mercy on us: Thou that takeſt away the ſins of the World, receive our Prayers; Thou that ſitteſt on the right hand of the Father, have mercy on us: For thou only art holy; Thou only art the Lord; Thou only, O Jeſus Chriſt, with the holy Ghoſt, art moſt high in the Glory of God the Father. *Amen.*

The Bells are rung during the Gloria in excelſis, *but are not rung again, till holy Saturday; to teach us, that the preaching of the Goſpel, and the voice of thoſe, who ought to excite others to follow Chriſt, were ſilent during this Paſſion-time.*

The

The Collect.

O God, who haſt puniſhed the ſin of *Judas*, and rewarded the confeſſion of the repenting thief, grant unto us the effect of thy mercy, to the end, that as our Lord Jeſus Chriſt hath diſpenſed to each of them at his Paſſion, according to their merit, ſo having deſtroyed the old man in us, he will grant us grace, to have part with him in his glorious Reſurrection: Who liveth and reigneth one God, world without end.

This Prayer is only ſaid.

The Leſſon out of the firſt Epiſtle of the Apoſtle St. Paul *to the* Corinthians, *Chap.* 11.

BRethren, when you come therefore together in one, it is not now to eat our Lord's Supper. For every one taketh his own Supper before to eat. And one certes is an hungred, and another is drunk. Why have you not houſes to eat and drink in? or contemn ye the Church of God, and confound them that have not? What ſhall I ſay to you? Praiſe I you in this? I do not praiſe you. For I received of the Lord that which alſo I have delivered unto you, that our Lord Jeſus, in the night he was betrayed, took bread, and giving thanks, brake, and ſaid, Take ye, and eat, this is my Body which ſhall be delivered for you: This do ye for the commemoration of me. In like

like manner the Chalice alſo, after he had ſupped, ſaying, This Chalice is the new Teſtament in my Blood: This do ye as often as ye ſhall drink, for the commemoration of me. For as often as ye ſhall eat this bread, and drink this Chalice, you ſhall ſhew the death of our Lord until he come, Therefore whoſoever ſhall eat this Bread, or drink this Chalice of our Lord unworthily, he ſhall be guilty of the Body and Blood of our Lord. But let a man prove himſelf; and ſo let him eat of that Bread, and drink of the Chalice; For he that eateth and drinketh unworthily, eateth and drinketh judgment to himſelf, not diſcerning the Body of our Lord: Therefore are there among you many weak and feeble, and many ſleep. But if we did judge our ſelves, we ſhould not be judged. But whiles we are judged of our Lord, we are chaſtiſed; that with this world we be not damned.

The Gradual taken out of the Epiſtle of St. Paul *to the* Philippians, *Chap.* 2.

CHriſt was made for us obedient unto death, even the death of the Croſs.

V. For which thing God alſo hath exalted him, and given him a name, which is above all names.

Munda cor meum, *&c. as before* pag. 8.

The

The Sequence of the holy Gospel according to St. John. *Chap.* 13.

AND before the festival-day of Pasche, Jesus knowing that his hour was come, that he should pass out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. And when Supper was done, whereas the devil now had put into the heart of *Judas Iscariot*, the son of *Simon* to betray him, knowing that his Father gave him all things into his hands, and that he came from God, and goeth to God, he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he put water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded. He cometh therefore to *Simon Peter*. And *Peter* saith to him, Lord, dost thou wash my feet? Jesus answered, and said to him, That which I do, thou knowest not now, hereafter thou shalt know. *Peter* saith to him, Thou shalt not wash my feet for ever. Jesus answered him, If I wash thee not, thou shalt not have part with me. *Simon Peter* saith to him, Lord, not only my feet, but also hands and head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly: And you are clean, but not all. For he knew who he was that would betray him, therefore he said, You are not clean all. Therefore, after he had washed their feet, and taken his garments, being set down again, he said to them, Know you what I have done to you? You call me Master, and

Lord

Lord; and you ſay well, for I am ſo; If then I have waſhed your feet, Lord and Maſter: you alſo ought to waſh one anothers feet. For I have given you an example, that as I have done to you, ſo you do alſo. *Laus tibi Chriſte.*

Credo, *as before*, pag. 39.

The Offertory taken out of the 117*th Pſalm.*

THe right hand of the Lord hath done valiantly; the right hand of the Lord hath exalted me: I ſhall not die, but live, and declare the works of the Lord.

Suſcipe ſancte Pater, *&c. until the Secret, as before*, pag. 40, 41, 42.

The Secret.

GRant, we beſeech thee, O Lord, Holy Father, Almighty, Everlaſting God, that he may make this Sacrifice acceptable unto thee, who commanded his diſciples at this day to celebrate it in memory of him: Who liveth and reigneth, *&c.*

The Preface, as before of the Croſs. pag. 43.

The Canon, till Communicantes, as before pag. 44, 45.

COM-

COMMUNICANTES.

PArticipating in the same Communion, and celebrating the Solemnity of this Blessed Day, wherein our Saviour Jesus Christ was betrayed for us; and in the first place honouring the memory of the ever glorious Virgin, *Mary* Mother of our Lord Jesus Christ, of the Apostles and Martyrs, *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon* and *Thaddæus*, *Linus*, *Cletus*, *Clement*, *Xistus*, *Cornelius*, *Cyprian*, *Laurence*, *Chrysogonus*, *John* and *Paul*, *Cosme* and *Damian*, and all the other Saints; Through whose prayers and merits, vouchsafe to grant us, in all things the help of thy protection, by the same Christ our Lord. *Amen.*

WE beseech thee therefore graciously to accept this Oblation of our servitude as also of thy whole family, which we present unto thee, in solemnizing this present day, whereon our Lord Jesus Christ ordained his Disciples to celebrate the Mysteries of his Body and Blood: beseeching thee to grant us Peace in these our days, and, preserving us from eternal Damnation, to seat us among thy Elect: Through the same Christ our Lord. *Amen.*

WHich Oblation, O God, we beseech thee to make in all things, blessed, allowed, approved, reasonable, and acceptable, that it may be made to us the Body and Blood of thy beloved Son our Lord Jesus Christ.

The

The Consecration.

WHo the day before he suffered for us, and for the whole world, that is, this day took bread into his holy and venerable hands, and lifting up his eyes towards heaven, to the God, his Father Almighty, giving thee thanks, he blessed, brake, and gave it unto his disciples, saying, Take, eat ye all of this: FOR THIS IS MY BODY.

All the rest till the Communion, as before pag. 46, *&c.*

Agnus Dei *is said as usually, but the kiss of Peace, is not given on this Day's Mass, to mind us of the horrid traiterous kiss of* Judas. *The three accustomed Prayers as said above.*

This Day the Priest consecrates two Hosts, reserving one for the morrow, when there is no consecration. He reserves also some particles for the sick, in case of necessity, and drinks up all the Blood: and, before the ablution of his fingers, he puts the reserved Host into another Chalice; which the Deacon covers with the Patten and Pall. Then he spreads the Veil over it, placing it in the midst of the Altar; and, having given the Communion, he finishes the rest of the Mass.

The Communion, taken out of the 13th Chapter of St. John.

OUr Lord Jesus, after he had supped with his Disciples, washt their feet, and said unto them, Know ye what I have done unto you

you, being your Lord and Maſter? I have given you an example, That you ſhould do as I have done unto you.

The Poſt-communion.

GRant, we beſeech thee, O Lord our God, that, being refreſht with thee, life-giving food, we may receive by thy Grace in everlaſting Bliſs, that which we celebrate in this mortal life: Through Chriſt our Lord, *Amen.*

All the reſt, as before, pag. 53, 54. *&c. except that* Ite miſſa eſt *is ſaid, inſtead of* Benedicamus Domino, *becauſe that* Gloria in excelſis *was ſaid in this Maſs.*

This day a proper place is prepared in ſome Chappel or Altar of the Church, to expoſe the Chalice, and reſerved Hoſt, as we ſaid before, pag. 53. *Then, Maſs being ended, the Tapers are lighted, and Proceſſion begun. The Subdeacon, veſted, carries the Croſs. The Prieſt that did celebrate, putting off his Veſtment, puts on a white Coap, and, ſtanding upright before the Altar, he puts Incenſe into the two Thuribles without bleſſing it. Afterwards kneeling, he incenſeth the bleſſed Sacrament thrice; and, taking the Chalice, with the bleſſed Sacrament, from the hands of the Deacon, (which he covers with the ends of the Veil that hangs upon his ſhoulders) he goes under the Canopy with the Deacon and Subdeacon. The two Acolytes incenſe the bleſſed Sacrament, till they come to the place provided, ſinging this following Hymn, during the Proceſſion, the Cantors beginning.*

Pange

Pange lingua glorioſi corporis myſterium.

SIng, O my Tongue, devoutly ſing,
The glorious Bodies myſtery,
And of that precious Blood, the King
Of Nations poured forth, to free
The World from a diſaſtrous doom:
O bleſſed fruit of nobleſt womb,
On us beſtow'd! for us thy birth,
He from a Virgin did proceed,
And being converſant on earth,
Till he had ſowed the Goſpel-ſeed:
The time of his prolonged ſtay,
He clos'd in an admirable way.
He on the final ſupper night,
Among his brethren taking ſeat,
And well obſerving the ancient rite,
Touching the laws preſcribed meat,
Gave to the twelve (his choſen band)
Himſelf for food, with's proper hand.
The incarnate Word, by words he ſaid,
Turned into fleſh ſubſtantial bread,
And wine the blood of Chriſt was made,
Though ſenſe found nothing altered:
This to confirm in hearts ſincere,
There needs no more, if faith be there.
To this great Sacrament therefore
Let us give the proſtrate worſhip due:
And may the ancient Rite no more
Take place, but yield it to the new.
Let faith in Jeſus Chriſt ſupply
The Sences inſufficiency.

To

To Father and the Son let's bring
Triumphant Praises; let's aspire
Their honor, power and bliss to sing,
While benedictions fill the Quire:
To him that from them both is sprung,
Let equal praise come from our tongue.
Amen.

And when they are come to the place provided for the blessed Sacrament the Deacon upon his knees, receives it from the hand of the Priest standing, and puts it upon the Altar. The Priest being upon his knees, incenseth it, and the Deacon afterwards placeth it in the Repository: and returning, saith Evensong in the Quire.

The Original of this Custom comes from the ancient reserving some part of the Sacrifice of the Body of Christ, for the next day's Communion, no Consecration being then made, as St. Gregory teacheth in his Book of the Sacrament

THE

ON THURSDAY IN Holy Week, At Even-Song.

Pater noſter, *&c.* Ave Maria, *&c. being ſaid, Veſpers begin from the firſt Ant.*

Pſalm 115.

Ant. I will drink the cup of Salvation, and call upon the Name of the Lord.

Credidi, propter quod locutus ſum.

I believed, for which I ſpake: but I was humbled exceedingly.

I ſaid in my exceſs: every man is a liar.

What ſhall I render to our Lord, for all things that he hath rendred to me?

I will take the Chalice of ſalvation: and will invocate the Name of our Lord.

I will

I will render my vows to our Lord before all people: precious in the ſight of our Lord is is the death of his ſaints.

O Lord, becauſe I am thy ſervant: I am thy ſervant, and the ſon of thy handmaid.

Thou haſt broken my bonds: I will ſacrifice to thee the hoſt of praiſe, and I will invocate the Name of our Lord.

I will render my vows to our Lord in the ſight of all his people: in the courts of the houſe of our Lord, in the midſt of thee, O *Jeruſalem.*

Ant. I will drink the cup of ſalvation, and call upon the Name of our Lord.

Pſalm 119.

Ant. With thoſe who did hate peace, I was peaceable: when I ſpake to them, they impugned me without cauſe.

Ad Dominum cum tribularer clamavi.

WHen I was in tribulation, I cried to our Lord: and he heard me.

Our Lord deliver my ſoul from unjuſt lips and from a deceitful tongue.

What may be given thee: or what may be added unto thee to a deceitful tongue?

The ſharp arrows of the mighty: with coals of deſolation.

Wo is to me, that my ſojourning is prolonged: I have dwelt with the inhabitants of *Cedar*: My ſoul hath been long a ſojourner.

With them that hated peace, I was peaceable: when I ſpake to them, they impugned me without cauſe.

Ant. With thoſe who did hate peace, I was peaceable: when I ſpake to them, they impugned me without cauſe.

Pſalm 139.

Ant. Deliver me, our Lord, from evil men.

Eripe me Domine ab homine malo.

DEliver me, our Lord, from the evil man: from the unjuſt man reſcue me.

Which have deviſed iniquity in their heart: all the day they did appoint battles.

They have wet their tongues, as that of a ſerpent: the venom of Aſps is under their lips.

Keep me, O Lord, from the hand of the ſinner: and from unjuſt men deliver me.

Who have deviſed to ſupplant my ſteps: the proud have had a ſnare for me.

And they have ſtretched out ropes for a ſnare; they have laid a ſtumbling block for me near the way.

Our Lord, Lord, the ſtrength of my ſalvation: thou haſt overſhadowed my head in the day of battle.

Yield me not, our Lord, from my deſire, to the ſinner: they have deviſed againſt me; forſake me not, leſt they perhaps be proud.

The head of their compaſs: the labour of their lips ſhall cover them.

Coals

Coals ſhall fall upon them; thou ſhalt caſt them down into fire: the miſeries they ſhall not ſtand up.

A man full of tongue ſhall not be directed in the earth: evils ſhall take the unjuſt man into deſtruction.

I have known, that the Lord will do the judgments of the needy: and the revenge of the poor.

But as for the juſt, they ſhall confeſs unto thy Name: and the righteous ſhall dwell with thy countenance.

Ant. Deliver me, our Lord, from evil men.

Pſalm 140.

Ant. Keep me from the ſnare, which they have ſet for me; and from the ſcandals of thoſe that work iniquity.

Domine clamavi ad te, exaudi me.

LOrd, I have cried to thee, hear me: attend to my voice, when I ſhall cry to thee.

Let my prayer be directed as incenſe in thy ſight: the elevation of my hands as evening ſacrifice.

Set, our Lord, a watch to my mouth: and a door round about my lips.

Decline not my heart into words of malice: to make excuſe in ſins.

With men that work iniquity: and I will not communicate with the chief of them.

The juſt ſhall rebuke me in mercy, and ſhall reprehend me: but let not the oyl of a ſinner fat my head.

Becauſe

Becauſe yet alſo my prayer is in their good pleaſures: their judges are ſwallowed up, joyned to the rock.

They ſhall hear my words, becauſe they have prevailed: as the groſneſs of the earth is broken out upon the earth.

Our bones are diſſipated near to hell, for to thee, our Lord, Lord, are mine eyes, in thee have I hoped, take not away my ſoul.

Keep me from the ſnare which they have ſet for me: and from the ſcandals of them that work iniquity.

Sinners fall in his net: I am alone until I paſs.

Ant. Keep me from the ſnare which they have ſet for me: and from the ſcandals of them that work iniquity.

Pſalm 191.

Ant. I looked towards the right hand, and ſaw; and there was none that knew me.

Voce mea ad Dominum clamavi.

WIth my voice I have cried to our Lord: with my voice I have prayed to our Lord.

I pour out my prayer in his ſight: and I pronounce my tribulation before him.

When my ſpirit faileth of my ſelf: and thou haſt known my paths.

In this way which I walked: they hid a ſnare for me.

I looked towards the right hand, and ſaw: and there was none that would know me.

Flight

Flight hath failed me : and there is none to require my ſoul.

I have cried to thee, O Lord : I have ſaid thou art my hope ; my portion in the land of the living.

Attend to my petition : becauſe I am humbled exceedingly.

Deliver me from them that perſecute me : becauſe they are made ſtrong over me.

Bring forth my ſoul out of priſon, to confeſs unto thy Name : the juſt expect me, till thou rewardeſt me.

Ant. I looked toward the right hand, and ſaw ; and there was none that would know me.

During theſe three days no Hymn is ſung, as we obſerved before, pag. 65.

Nor is any Chapter read, to tell us, that the Jews *reaped no benefit by the inſtructions from the Prophets.*

The Antiphon before Magnificat.

Ant. And Jeſus, after he had ſupt with his Diſciples, took bread and bleſſed it, and breaking it, gave it to his Diſciples.

The Song of the bleſſed Virgin.

Which is an Abridgment of the Promiſes and Myſteries of our Salvation.

MY ſoul doth magnifie our Lord.
And my ſpirit hath rejoyced in God my Saviour.

Be-

Becauſe he hath regarded the humility of his handmaid: for behold from henceforth all generations ſhall call me bleſſed.

Becauſe he that is mighty hath done great things to me: and holy is his Name.

And his mercy from generation unto generations: to them that fear him.

He hath ſhewed might in his arm: he hath diſperſed the proud in the conceit of their heart

He hath depoſed the mighty from their ſeat: and hath exalted the humble.

The hungry he hath filled with good things: and the rich he hath ſent away empty.

He hath received *Iſrael* his child: being mindful of his mercy.

As he ſpake to our fathers: to *Abraham* and his ſeed for ever.

Ant. And Jeſus, after he had ſupt with his Diſciples, took bread and bleſſed it: and, breaking it, gave it to his Diſciples.

V. Chriſt was made for us obedient, even unto death.

Then is ſaid in ſecret, Pater noſter, *&c. After which is recited aloud by Quires*, Miſerere mei Deus, *&c.* As before, *pag.* 135. *And the Prayer* Reſpice quæſumus, *&c. without, let us pray, As before*, pag. 107. *is ſaid aloud; but*, who liveth and reigneth, *&c. is ſaid in ſecret after which follows the uncloathing of the Altars.*

At the Uncloathing of the Altars.

The Prieſt, and his Miniſters, uncover the Altars, and take away the Ornaments, to repreſent Chriſt bereft, by the Souldiers, of his Garments, which they divided among themſelves, according to the Prophecy of the Twenty firſt Pſalm; and thereupon the Church recites this Pſalm, and this Antiphon, out of which it is taken.

Ant. And they divided my garments among them: and upon my veſture they have caſt lots.

Pſalm 21.

Deus, Deus meus reſpice in me, quare me dereliquiſti?

O God, my God have reſpect unto me: why haſt thou forſaken me? far from my ſalvation are the words of my ſins.

My God, I ſhall cry by day, and thou wilt not hear: and by night, and not for folly unto me.

But thou dwelleſt in the holy place: the praiſe of *Iſrael*.

In thee our fathers have hoped: they hoped, and thou didſt deliver them.

They cried to thee, and were ſaved: they hoped in thee, and were not confounded.

But

But I am a worm, and no man: a reproach of men, and outcaſt of the people.

All that ſee me, have ſcorned me: they have ſpoken with lips, and wagged the head.

He hoped in the Lord, let him deliver him: ſave him, becauſe he willeth him.

Becauſe thou art he, that haſt drawn me out of the womb: my hope from the breaſts of my mother.

Upon thee I have been caſt from the matrice: from my mothers womb thou art my God, depart not from me.

Becauſe tribulation is very nigh: becauſe there is not that will help.

Many calves have compaſſed me: fat bulls have beſieged me.

They have opened their mouths upon me: as a lyon, ravening and roaring.

As water I am poured out: and my bones are diſperſed.

My heart is made as wax melting in the midſt of my body.

My ſtrength is withered as a potſherd, and my tongue cleaveth to my jaws: and thou haſt brought me down into the duſt of death.

Becauſe many dogs have compaſſed me: the counſel of the malignant hath beſieged me.

They have digged my hands and my feet: they have numbred all my bones.

But themſelves have conſidered, and beheld me: they have divided my garments among them, and upon my veſture they have caſt lots.

But thou, Lord, prolong not thy help from me: look toward my defence.

Deliver, O God, my ſoul from the ſword: and mine only one from the hand of the dog.

Save me out of the lion's mouth: and my humility from the horns of Unicorns.

I will declare thy Name to my brethren: in the midſt of the Church I will praiſe thee.

Ye, that fear our Lord, praiſe him: all the ſeed of Jacob glorifie ye him.

Let all the ſeed of Iſrael fear him: becauſe he hath not contemned nor deſpiſed the petition of the poor.

Neither hath he turned away his face from me: and when I cried to him he heard me.

With thee is my praiſe in the great Church: I will render my vows in the ſight of them that fear him.

The poor ſhall eat, and ſhall be filled; and they ſhall praiſe our Lord, that ſeek after him: their hearts ſhall live for ever and ever.

All the ends of the earth ſhall remember: and be coverted to our Lord.

And all the families of the Gentiles ſhall adore in his ſight.

Becauſe the kingdom is our Lords: and he ſhall have dominion over the Gentiles.

All the fat ones of the earth have eaten and adored: in his ſight ſhall all fall, that deſcended into the earth.

And my ſoul ſhall live to him: and my ſeed ſhall ſerve him.

The generation to come ſhall be ſhewed to our Lord: and the heavens ſhall ſhew forth his juſtice to the people that ſhall be born, whom our Lord hath made.

Ant. They have divided my garments among them; and upon my veſture they have caſt lots.

This

This Ceremony is very ancient; For St. Gregory *mentions it in his book* de Sacramentis, *and in the sixteenth and seventeenth Councils of* Toledo, *held in the year* 693, *and* 694, *in the eighth Canon of the former, and in the second of the latter; and likewise in St.* Eligius, *Bishop of* Noyon, *who lived in the same Age, and treats of it in his eighth Homily.*

For the Washing of the Feet.

The Prelate or Superiour in his Amice, Albe, Stole, and Coap of a Violet colour, with his Deacon and Subdeacon, goes to the place prepared to wash the Feet; the Deacon holding the Book of the Gospel between his Arms, kneels to the Prelate or Superiour, and asks his Blessing to read the Gospel, saying, Sir, Vouchsafe to bless me; *and having receiv'd his Benediction, puts the Book into the Subdeacons hands, to testifie, he declares nothing to the People, but what he was ordered to do by the Prelate.*

The Acolytes hold the Candles, to signifie the joy which the People ought to have, in that they are enlightened with the Gift of Faith. Before the Deacon begins to read the Gospel, he begs God's Grace for the Assembly, to hear his Word worthily, saying,

Our Lord be with you.

He incenseth the Book, and then he reads the Gospel, Ante diem Festum, *as before in the Mass of this day all at length.*

The Goſpel being ended, the Subdeacon preſents the Book to the Prelate or Superiour to kiſs; who thereby teſtifies the Unity and Charity which the Faithful ought to have in the obſervance of God's Words, to the end to obtain pardon for their ſins.

The Deacon incenſeth after the uſual manner.

Then the Prelate or Superiour, laying aſide his Coap, the Deacon and Subdeacon, putting a towel about him, waſheth the right foot of thoſe choſen for this Ceremony, dries, and kiſſes them, whileſt the Quire ſings.

A New Commandment I give unto you, that you love one another as I loved you, ſaith our Lord.

Pſalm 118.

BLeſſed are the immaculate in the way: which walk in the law of our Lord.

The Antiphon, A new Commandment, *&c. and the other Antiphons out of the Pſalms are repeated, and only the firſt Verſe of each Pſalm is ſaid.*

Ant. After our Lord was riſen from Supper, he put Water into a Baſon: and began to waſh his Diſciples feet, to whom he left this Example.

Pſalm 47. Great is our Lord, and to be praiſed exceedingly: in the city of our God, in his holy mount.

Ant. After our Lord Jeſus had ſupped with his Diſciples, he waſhed their feet, and ſaid unto them, Do you ſee what I, your Lord and Maſter,

Maſter, have done unto you? I have given you an Example, that you alſo may do the like.

Pſalm 84. O Lord, thou haſt bleſt thy land: thou haſt turned away the captivity of *Jacob*.

Ant. Wilt thou, O Lord, waſh my feet? Jeſus anſwered and ſaid unto him, If I waſh not thy feet, thou ſhalt have no part with me.

V. Jeſus came unto *Simon Peter*, and *Peter* ſaid to him.

Here the Antiphon is repeated,

Wilt thou, O Lord, waſh my feet? Jeſus anſwered and ſaid unto him, If I waſh not thy feet, thou ſhalt have no part with me.

V. What I do, thou knoweſt not now; but ſhalt know hereafter.

Then is repeated this Antiphon the third time.

O Lord, doſt thou waſh my feet? Jeſus anſwered and ſaid unto him, If I waſh not thy feet, thou ſhalt have no part with me.

V. If I, your Lord and Maſter, have waſht your feet: how much more ought you to waſh one anothers feet.

Pſalm 116. All Nations hear theſe things: and all people that underſtand them.

Ant. All men ſhall know you to be my Diſciples in that you love one another.

V. Said Jeſus to his Diſciples.

Ant. Let faith, hope and charity abide in you; theſe three: but the greateſt of them is charity.

V. But now remain faith, hope and charity; theſe three: but the greateſt of them is charity.

Ant. Bleſſed be the Holy Trinity and undivided Unity, we will confeſs unto him: becauſe he hath dealt with us according to his mercy.

V. Let us bleſs the Father, and Son, with the Holy Ghoſt.

Pſalm 83. How beloved are thy Tabernacles, O Lord of Hoſts! my ſoul coveteth and fainteth unto the courts of our Lord.

Ant. Where charity and love is, there is God.

V. The love of Jeſus Chriſt hath united us.

V. Let us rejoyce, and praiſe him.

V. Let us fear and love the living God.

V. And love one another with a ſincere heart.

Then the Antiphon is repeated.

Where Charity and Love is, there is God.

V. When therefore we are aſſembled,

V. Let us beware, we are not divided in mind.

V. Let all quarrels and contentious ceaſe.

V. And let Chriſt be among us.

Then the Antiphon is repeated the third time.

Where charity and love is, there is God.

V. Grant that we may ſee with the bleſſed,

V. Thy face in glory, O Chriſt our Lord.

V. There to enjoy a happy and immenſe joy.

V. For ever and ever. *Amen.*

Then the Superior, or he that waſhes the feet of others, waſheth his hands, wipes them, and putting

putting on his Coap, he ſtands upright with his head bare, ſays Pater noſter, *&c.*

V. And lead us not into temptation.
R. But deliver us from evil.
V. Thou haſt enjoyned, O Lord,
R. That thy Laws be exactly obſerved.
V. Thou haſt waſhed thy Diſciples feet.
R. Deſpiſe not the work of thy hands.
V. O Lord, hear my Prayer.
R. And let my cry come unto thee.
V. Our Lord be with you.
R. And with thy Spirit.

Let us pray.

GRant, O Lord, we beſeech thee, that we may worthily diſcharge this our Duty; and ſince thou vouchſafeſt to waſh thy diſciples feet, deſpiſe not the work of thy hands, which thou haſt commanded us to retain and imitate, that as we here cleanſe all filth from our Bodies, ſo thou wilt be pleaſed to free our Souls from all ſins. Which we beſeech thee to grant us: who liveſt and reigneſt God, for ever and ever. *Amen.*

At Complin no Benediction is either asked or given neither is Adjutorium noſtrum, *or our Lords Prayer ſaid; but* Confiteor *being recited in a low tone, and the Abſolution as uſually given,* pag. 24. *they begin immediately the Pſalm.* Cum invocarem, *with the three following, and the* Nunc dimittis, *all the reſt there omitted; inſtead whereof is ſaid, kneeling,* Chriſt became obedient for us even unto death; *and having ſaid the* Pater noſter *in ſecret, and the* Miſerere mei Deus, pag. 135, 136. *with the Prayer* Look down *as before* pag. 107. *the Office ends.*

THE Night-Office on Holy-*Thurſday*, for Good-*Friday* at Mattins.

Firſt Nocturn.

Pſalm 2.

Ant. The kings of the earth ſtood up, and the princes came together in one: againſt our Lord, and againſt his Chriſt.

Quare fremuerunt gentes.

WHy did the Gentiles rage, and people meditate vain things?
The kings of the earth ſtood up, and the princes came together in one, againſt our Lord, and againſt his Chriſt,

Let

Let us break their bonds aſunder: and let us caſt away their yoke from us.

He that dwelleth in the heavens ſhall laugh at them: and our Lord ſhall ſcorn them.

Then ſhall he ſpeak to them in his wrath: and in his fury he ſhall trouble them.

But I am appointed king by him over Sion his holy hill, preaching his precept.

The Lord ſaid to me, Thou art my Son, this day I have begotten thee.

Ask of me, and I will give thee the Gentiles for thy inheritance, and thy poſſeſſion the ends of the earth.

Thou ſhalt rule them in a rod of iron, and as a potters veſſel thou ſhalt break them in pieces.

And now ye kings underſtand: take inſtruction, you that judge the earth.

Serve our Lord in fear: and rejoyce to him with trembling.

Apprehend diſcipline, leſt ſometimes our Lord be wrath, and you periſh out of the juſt way.

When his wrath ſhall burn in ſhort time, bleſſed are all that truſt in him.

Ant. The kings of the earth ſtood up, and the princes came together in one: againſt our Lord, and his Chriſt.

Pſalm 21.

Ant. They have divided my garments amongſt them, and upon my veſture have caſt lot.

Deus, Deus meus, reſpice in me, quare me dereliquiſti?

GOd, my God, have reſpect to me: why haſt thou forſaken me? far from my ſalvation are the words of my ſins.

My God, I ſhall cry by day, and thou wilt not hear: and by night, and not for folly unto me.

But thou dwelleſt in the holy place, the praiſe of Iſrael.

In thee our fathers have hoped: they hoped, and thou didſt deliver them.

They cried to thee, and were ſaved: they hoped in thee, and were not confounded.

But I am a worm, and no man: a reproach of men, and out-caſt of the people.

All that ſee me have ſcorned me: they have ſpoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him: let him ſave him becauſe he will him.

Becauſe thou art he that haſt drawn me out of the womb: my hope from the breaſts of my mother.

Upon thee I have been caſt from the matrice: from my mothers womb thou art my God, depart not from me.

Becauſe tribulation is very nigh: becauſe there is not that will help.

Many calves have compaſſed me: fat bulls have beſieged me.

They have opened their mouth upon me, as a lion raving and roaring.

As

As water I am poured out: and all my bones are diſperſed.

My heart is made as wax, melting in the midſt of my belly.

My ſtrength is withered as a potſheard, and my tongue cleaved to my jaws: and thou haſt brought me down into the duſt of death.

Becauſe many dogs have compaſſed me: the council of the malignant hath beſieged me.

They have digged my hands and my feet: they have numbred all my bones.

But themſelves have conſidered and beheld me: They have divided my garments among them, and upon my veſture have caſt lot.

But thou, O Lord, prolong not thy help from me: look toward my defence.

Deliver, O God, my ſoul from the ſword; and mine only one from the hand of the dog.

Save me out of the lions mouth: and my humility from the horns of unicorns.

I will declare thy name to my brethren: in the midſt of the Church I will praiſe thee.

Ye that fear our Lord, praiſe him: all the ſeed of Jacob, glorifie ye him.

Let all the ſeed of Iſrael fear him: becauſe he hath not contemned nor deſpiſed the petition of the poor.

Neither hath he turned away his face from me: and when I cried to him, he heard me.

With thee is my praiſe in the great Church: I will render my vows in the ſight of them that fear him.

The poor ſhall eat, and ſhall be filled, and they ſhall praiſe our Lord that ſeek after him:

him: their hearts ſhall live for ever and ever.

All the ends of the earth ſhall remember, and be converted to our Lord.

All the families of the Gentiles ſhall adore in his ſight.

Becauſe the kingdom is our Lords: and he ſhall have dominion over the Gentiles.

All the fat ones of the earth have eaten, and adored: in his ſight ſhall all fall, that deſcend into the earth.

And my ſoul ſhall live to him: and my ſeed ſhall ſerve him.

The generation to come ſhall be ſhewed to our Lord: and the heavens ſhall ſhew forth his juſtice to the people that ſhall be born, whom our Lord hath made.

Ant. They have divided my garments amongſt them, and upon my veſture they have caſt lot.

Pſalm 26.

Ant. Falſe witneſſes have riſen up againſt me, and iniquity hath lied to it ſelf.

Dominus illuminatio mea & ſalus mea.

OUr Lord is my illumination, and my ſalvation: whom ſhall I fear?

Our Lord is the protector of my life: of whom ſhall I be afraid?

Whilſt the harmful approach me, to eat my fleſh.

Mine enemies that trouble me, themſelves are weakned and are fallen.

If camps ſtand together againſt me, my heart ſhall not fear.

If battel riſe up againſt me, in this will I hope.

One thing I have asked of our Lord, this will I ſeek for: That I may dwell in the houſe of our Lord all the days of my life.

That I may ſee the pleaſantneſs of our Lord, and viſit his temple.

Becauſe he hath hid me in his tabernacle: in the day of evils he hath protected me in the ſecret of his tabernacle.

In a rock he hath exalted me: and now he hath exalted my head over mine enemies.

I have gone round about, and have immolated in his tabernacle an hoſt of jubilation: I will ſing and ſay a pſalm unto our Lord.

Hear, O Lord, my voice, wherewith I have cried to thee: have mercy on me, and hear me.

My heart hath ſaid to thee, my face hath ſought thee out: thy face, O Lord, I will ſeek.

Turn not away thy face from me: decline not in wrath from thy ſervant.

Be thou my helper, forſake me not: neither deſpiſe me, O God my Saviour.

Becauſe my father and my mother have forſaken me: but our Lord hath taken me.

Guide me, O Lord, in thy way: and direct me in the right path, becauſe of mine enemies.

Deliver me not into the ſouls of them that trouble me: becauſe unjuſt witneſſes have riſen up againſt me, and iniquity hath lied to it ſelf.

I believe to ſee the good things of our Lord' in the land of the living.

Expect our Lord, do manfully: and let thy heart take courage, and expect thou our Lord,

Ant. Unjuſt witneſſes have riſen up againſt me, and iniquity hath lied to it ſelf.

Verſicle, taken out of the One and twentieth Pſalm.

V. They have divided my garments among them.

R. And upon my veſture they have caſt lot.

The Firſt LESSON.

Taken out of the Second Chapter of the Lamentations *of the Prophet* Jeremy.

HETH.

OUr Lord hath meant to deſtroy the wall of the daughter of Sion: he hath ſtretched out his cord, and hath not turned away his hand from the deſtruction: and the fore-wall hath mourned, and the wall is deſtroyed together.

TETH

TETH.

Her gates are faſtned in the ground: he hath deſtroyed and broken her bars: her king and her princes in the Gentiles: there is no law, and her prophets have not found viſion from our Lord.

JOD.

The ancients of the daughter of Sion have ſitten on the ground, they have held their peace: they have ſprinkled their heads with duſt, they are girded with hair-cloth: the Virgins of Jeruſalem have caſt down their heads to the ground.

CAPH.

Mine eyes have failed for tears, my bowels are troubled, my liver is poured out on the earth, for the deſtruction of the daughter of my people, when the little one and the ſucking fainted in the Streets of the Town.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

R. All my friends have forſaken me, and thoſe that laid ſnares for me have prevailed againſt me; ✠ and looking furiouſly upon me, gave me moſt cruel ſtripes, and gave me vinegar to drink. He whom I loved hath betrayed me.

V. They threw me among the wicked, and they ſpared not my ſoul: And looking furiouſly on me, *&c.*

II. LESSON.

LAMED.

THey ſaid to their Mothers, Where is the wheat and wine? when they fainted as the wounded in the Streets of the City, when they yielded up the Ghoſts in the boſom of their mothers.

MEM.

Whereto ſhall I compare thee, or whereto ſhall I liken thee, O daughter of Jeruſalem? Whereto ſhall I make thee equal, and comfort thee, O virgin daughter of Sion? For great is thy deſtruction as the ſea; who ſhall heal thee?

NUN.

Thy prophets have ſeen falſe and fooliſh things for thee: neither have they opened thy iniquity, to provoke thee to penance; but they have ſeen falſe burdens and baniſhments for thee.

SAMECH.

All that paſſed by the way have clapped their hands upon thee: they have hiſs'd and mov'd their head upon the daughter of Jeruſalem, ſaying, Is this the City of perfect beauty, the joy of all the earth.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

R. The veil of the temple was rent, ✠ and all the earth trembled. The thief cried from the croſs, ſaying, Be mindful of me, O Lord, when thou ſhalt come into thy kingdom.

V. The rocks were rent, and the graves were opened, and many bodies of the Saints that ſlept, roſe.

And all the earth trembled, *&c.* unto the *V.*

III. LESSON.

Taken out of the Third Chapter.

A L E P H

I The man that ſee my poverty in the rod of his indignation.

A L E P H.

He hath led me *, and brought me into darkneſs, and not into light.

A L E P H.

Only againſt me he hath turned, and hath converted his hand all the day.

B E T H.

He hath made my skin old, and my fleſh, he hath broken my bones.

BETH.

He hath built round about me, and he hath compaſſed me with gall and labor.

BETH.

In dark places he hath placed, as the everlaſting dead.

GHIMEL.

He hath Built round about againſt me, that I go not forth: he hath aggravated my fetters.

GHIMEL.

Yea, and when I ſhall cry, and ask, he hath excluded my prayer.

GHIMEL.

He hath ſhut up my ways with ſquare ſtones, he hath ſubverted my paths.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

R. My choſen vine, I have planted thee: ✠ how art thou converted into bitterneſs, that thou ſhouldſt crucifie me, and deliver *Barabbas*?

V. I have hedged thee, and have picked the ſtones from thee; and I have built a tower: How art thou converted, *&c.*

R. My choſen vine, *&c.* unto the *V.*

Second

Second Nocturn.

Pſalm 37.

Ant. And they did violence which ſought my ſoul.

Domine ne in furore tuo arguas me.

LOrd, rebuke me not in thy fury: nor chaſtiſe me in thy wrath.

Becauſe thy arrows are faſt ſticked in me: and thou haſt faſtned thy hand upon me.

There is no health in my fleſh at the face of thy wrath: my bones have no peace at the face of my ſins,

Becauſe mine iniquities are gone over my head: and as a heavy burden are become heavy upon me.

My ſcars are putrified and corrupted, becauſe of my foliſhneſs.

I am become miſerable, and am made crooked, even to the end: I went ſorrowful all the day.

Becauſe my loyns are filled with Illuſions: and there is no health in my fleſh.

I am afflicted, and am humbled exceedingly: I roared for the groaning of my heart.

Lord, before thee is all my deſire: and my groaning is not hid from thee.

My heart is troubled, my ſtrength hath forſaken me, and the light of mine eyes, and the ſame is not with me.

My friends and my neighbors have approached, and ſtood againſt me.

And

And they that were near me, ſtood far off: and they did violence which ſought my ſoul.

And they that ſought me evils, ſpake vanities, and meditated guiles all the day.

But I as one deaf, did not hear, and as one dumb, not opening his mouth.

And I became as a man not hearing, and not having reproofs in his mouth.

Becauſe in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

Becauſe I ſaid, Leſt ſometimes my enemies rejoyce over me: and whilſt my feet are moved, they ſpeak great things upon me.

Becauſe I am ready for ſcourges, and my ſorrow is in my ſight always.

Becauſe I will declare my iniquity, and I will think for my ſin.

But mine enemies live, and are confirmed over me: and they are multiplied that hate me unjuſtly.

They that repay evil things for good, detracted from me, becauſe I followed goodneſs.

Forſake me not, O Lord my God: depart not from me.

Attend unto my help, O Lord, the God of my ſalvation.

Ant. And they did violence which ſought my ſoul.

Pſalm 39.

Ant. Let them be confounded and aſhamed, that ſeek my ſoul to take it away.

Expectans expectavi Dominum.

EXpecting, I expected our Lord : and he hath attended to me.

And he heard my Prayers, and brought me out of the lake of miſery, and from the mire of dregs.

And hath ſet my feet upon a rock, and hath directed my ſteps.

And he hath put a new canticle into my mouth, a ſong to our God.

Many ſhall ſee, and ſhall fear : and they ſhall hope in our Lord.

Bleſſed is the man whoſe hope is the name of our Lord : and hath not had regard to vanities, and falſe madneſs.

Thou haſt done many marvellous things, O Lord, my God : and in thy cogitations there is none that may be like to thee.

I have declared, and have ſpoken : they multiplied above number.

Sacrifice and oblation thou wouldſt not : but ears thou haſt perfected to me.

Holocauſt, and for ſin thou didſt not require : then ſaid, I, Behold, I come.

In the head of the book it is written of me, that I ſhould do thy will : My God, I would, and thy law in the midſt of my heart.

I have declared thy juſtice in the great Church : lo, I will not ſtay my lips, Lord, thou haſt known it.

Thy juſtice I have not hid in my heart : thy truth and thy ſalvation I have ſpoken.

I have not hid thy mercy and thy truth from the great council.

But

But thou, O Lord, make not thy commiſerations far from me: thy mercy and thy truth have always received me.

Becauſe evils have compaſſed me, which have no number: mine iniquities have overtaken me, and I was not able to ſee.

They are multiplied above the hairs of my head: and my heart hath forſaken me.

It may pleaſe thee, O Lord, to deliver me: Lord, have reſpect to help me.

Let them be confounded and aſhamed together, that ſeek my Soul to take it away.

Let them be turned backward, and be aſhamed, that will me evils.

Let them forthwith receive their confuſion, that ſay to me, Well, well.

Let all that ſeek thee rejoyce, and be glad upon thee: and let them that love thy ſalvation, ſay always, Our Lord be magnified.

But I am a begger, and poor: our Lord is careful of me.

Thou art my helper, and my protector: my God, be not ſlack.

Ant. Let them be confounded and aſhamed, that ſeek my ſoul, to take it away.

Pſalm 53.

Ant. Strangers have riſen up againſt me, and the ſtrong have ſought my ſoul.

Deus in nomine tuo ſalvum me fac.

O God, ſave me in thy name, and in thy ſtrength judge me.

O God, hear my prayer with thine ears, receive the words of my mouth.

Becauſe

Becauſe ſtrangers have riſen up againſt me, and the ſtrong have ſought my ſoul: and they have not ſet God before their eyes.

For behold, God helpeth me: and our Lord is the receiver of my ſoul.

Turn away the evils to mine enemies, and in thy truth deſtroy them.

I will voluntarily ſacrifice to thee, and will confeſs to thy name, O Lord, becauſe it is good.

Becauſe thou haſt delivered me out of all tribulation, and mine eye hath looked down upon mine enemies.

Ant. Strangers have riſen up againſt me, and the ſtrong have ſought my ſoul.

V. Falſe witneſſes have riſen up againſt me;

R. And iniquity hath lied to it ſelf.

IV. LESSON.

Taken out of the Treatiſe of St. Auguſtin, *on the Sixty third Pſalm.*

MY God, thou haſt protected me from the aſſembly of the malignant, from the multitude of them that work iniquity. Let us now conſider our Chief. Many Martyrs have ſuffered ſuch Torments, but none with ſo much ſplendor as the Chief of Martyrs; for their ſufferings received luſtre from his. He was defended from the fury of the wicked, both by Gods and his own protection: 'Twas he defended his own fleſh, and this humane nature wherewith he was clad; for he was the Son of Man, and the Son of God. The Son of God, becauſe of his form God (being of the ſame Eſſence

ſence with his eternal Father:) The Son of Man, becauſe he took on him the form of a ſlave; having power to ſeparate his Soul from his Body, and to reſume it again, what could his Enemies then do againſt him? They killed his Body, but his Soul they could not touch. Be attentive: Our Lord was not contented to exhort the Martyrs only with his words; but would alſo fortifie by his Example.

R. As to a thief are you come out with ſwords and clubs to apprehend me ✠. I was daily with you in the temple teaching, and you did not lay hands on me.

V. And when they had laid hands on JESUS, he ſaid to them, I was daily, *&c.*

V. LESSON.

YOu know what was the Aſſembly of the wicked Jews, and what the multitude of them that work iniquity. But what was that iniquity? 'Twas that they would kill our Lord Jeſus Chriſt. I have ſhewed you, ſaid he, ſo many good works; and for which of them will you kill me? He comforted the ſick amongſt them, he cured their infirmities, he preached unto them the kingdom of Heaven, he ſhewed them the enormities of their crimes, that they might hate them, but not the Doctor that cured them. But inſtead of acknowledging the good he did them by theſe wholſome Remedies, ſo great was their Ingratitude, that (as if tormented with a burning Fever) they were ſo tranſported againſt this charitable Doctor, who came only to cure them, that they

they ſtudied how to deſtroy him, as if thereby they would try whether he were true Man, and could die; or whether he were any thing above Man, and would not permit his own Death. We find their Diſcourſe on this Subject in the Book of *Wiſdom*: To a moſt ſhameful Death (ſay they) let us condemn him, for there ſhall be reſpect had unto him by his words; for if he be the true Son of God, he will deliver him.

R. Whilſt the Jews crucified Jeſus, darkneſs covered the earth: and about the ninth hour Jeſus cried with a loud voice, my God, why haſt thou forſaken me: ✠ And bowing his head gave up the Ghoſt.

V. And Jeſus crying with a loud voice, ſaid, Father, into thy hands I commend my ſpirit: And bowing down his head, *&c.*

VI. LESSON.

THey have ſharpned their tongues as a ſword. Let not the Jews ſay, We have not killed Chriſt; for certainly it was therefore they delivered him into the hands of *Pilate* the judge, that ſo they might ſeem guiltleſs of his death: For when *Pilate* ſaid unto them, Do ye your ſelves put him to death; they anſwered, 'Tis not lawful for us to kill any one. Thus they would retort on the Judge, the injuſtice of their own crime. But how could they deceive God, who is the true judge? 'Tis certain, that what *Pilate* did, made him partake of their guilt; but in compariſon of the Jews, he is far more innocent: for he did what he could to deli-

ver

ver him out of their hands: And therefore having first caused him to be scourged, he shewed him unto them; not that he scourged our Lord out of design to persecute him, but thereby a little to appease their rage, that by their beholding him so cruelly whipped, they might be satisfied, and desist from demanding his Death. And this he did. But when they still persisted, ye all know, he washed his Hands before them, and said, That he had nothing to do with it, and was cleansed from the guilt of his death: yet he put him to death; And if he be guilty for having condemned him against his will, are they innocent who forced him to it? By no means. Because *Pilate* pronounced Sentence against him, and commanded him to be crucified, he is guilty of his death. And ye, O Jews, have put him to death; and how have ye put him to death? With the sword of your Tongues: For ye have sharpned your Tongues: and soaked them in his Blood, when ye exclaimed against him, saying, Crucifie, crucifie.

R. I have deliverd my beloved Soul into the Hands of the wicked, and my Inheritance became unto me as a Lion in the Wood: The enemy cried out against me, saying, Let us assemble and make haste to devour him. They have set me in the remotest of the Wilderness, and all the earth wailed over me; because he was not found that would acknowledge me, or do me good.

V. Men without mercy have risen up against me, and they have not spared my Soul: be-

cause

cauſe he was not found that would acknowledge me or do me good.

R. I have delivered my beloved Soul, *&c. to V.*

Third Nocturn.

Pſalm 58, or 59.

Ant. From them that riſe up againſt me, defend me, O Lord: becauſe they have taken my ſoul.

Eripe me de inimicis meis.

DEliver me from mine enemies, O my God: and from them that riſe up againſt me, defend me.

Deliver me from them that work iniquity: and from bloody men ſave me.

Becauſe lo they have taken my ſoul: the ſtrong have fallen violently upon me.

Neither is it mine iniquity, nor my ſin, O Lord: without iniquity have I run, and gone directly.

Riſe up to meet me, and ſee: and thou O Lord, the God of Powers, God of Iſrael, attend to viſit all nations: have no mercy on all that work iniquity.

They will return at evening: and they ſhall ſuffer famin as dogs, and ſhall compaſs the city.

Behold, they will ſpeak in their mouth, and a ſword in their lips: becauſe who hath heard?

And

And thou, O Lord, wilt ſcorn them: thou wilt bring to nought all nations.

I will keep my ſtrength to thee, becauſe thou art my receiver: my God thy mercy ſhall prevent.

God will ſhew unto me concerning mine enemies: kill them not, leſt ſometimes my people forget.

Diſperſe them in thy ſtrength: and depoſe them, my protector, O Lord.

The ſin of their mouth, the word of their lips: and let them be taken in their pride.

And for curſing and lying they ſhall be talked of in conſummation: in wrath of conſummation, and they ſhall not be.

And they ſhall know, that God will rule over Jacob: and over the ends of the earth.

They ſhall be turned at evening, and ſhall ſuffer famin as dogs: and ſhall compaſs the city.

They ſhall be diſpered to eat: and if they be not filled, they will murmur alſo.

But I will ſing thy ſtrength: and will exalt thy mercy in the morning.

Becauſe thou art become my receiver, and my refuge in the day of my tribulation.

My helper, I will ſing to thee, becauſe thou art God my receiver, my God, my mercy.

Ant. From them that riſe up againſt me, defend me, O Lord: becauſe they have taken my ſoul.

Pſalm 87.

Ant. Thou haſt made my familiars far from me: I was delivered, and came not forth.

Domine.

Domine Deus ſalutis meæ.

O Lord, the God of my ſalvation: in the day have I cried, and in the night before thee.

Let my prayer enter in thy ſight: incline thine ear to my petition.

Becauſe my ſoul is repleniſhed with evils: and my life hath approached to hell.

I am accounted with them that deſcend into the lake: I am become as a man without help, free among the dead.

As the wounded ſleeping in the ſepulchres, of whom thou art mindful no more: and they are caſt off from thy hand.

They have put me in the lower lake: in the dark places, and in the ſhadow of death.

Thy fury is confirmed upon me: and all thy waves thou haſt brought in upon me.

Thou haſt made my familiars far from me: they have put me abomination to themſelves.

I was delivered, and came not forth: mine eyes languiſhed for poverty.

I cried to thee, O Lord, all the day: I ſtretched out my hands to thee.

Wilt thou do marvels to the dead: or ſhall Phyſicians raiſe to life, and they confeſs to thee?

Shall any in the ſepulcher declare thy mercy: and thy truth in perdition?

Shall thy marvelous works be known in darkneſs: and thy juſtice in the land of oblivion?

And I, O Lord, have cried to thee: and in the morning ſhall my prayer prevent thee.

Why

Why doſt thou, O Lord, reject my prayer: turneſt away thy face from me?

I am poor, and in labors from my youth: and being exalted, humbled and troubled.

Thy wraths have paſſed upon me: and thy terrors have troubled me.

They have compaſſed me as water all the day: they compaſſed me together.

Thou haſt made friend and neighbor far from me: and my familiars, becauſe of miſery.

Ant. Thou haſt made my familiars far from me: I was delivered, and came not forth.

Pſalm 93.

Ant. They will hunt after the ſoul of the juſt: and will condemn innocent blood.

Deus, ultionum Deus.

OUr Lord God of revenges: the God of revenges hath done freely.

Be exalted, thou that judgeſt the earth: render retribution to the proud.

How long ſhall ſinners, O Lord: how long ſhall ſinners glory?

Shall they utter and ſpeak iniquity: ſhall all they ſpeak, that work injuſtice?

Thy people, O Lord, they have humbled: and thine inheritance they have vexed.

The widow and the ſtranger they have ſlain: and the pupils they have killed.

And they have ſaid, The Lord ſhall not ſee: neither ſhall the God of Jacob underſtand.

Un-

Underſtand ye fooliſh in the people: and ye fools be wiſe at ſometime.

He that planted the ear, ſhall he not hear? or he that made the eye, doth he not conſider?

He that chaſtiſeth nations, ſhall he not rebuke; he that teacheth man knowledge?

Our Lord knoweth the cogitations of men: that they be vain.

Bleſſed is the man whom thou ſhalt inſtruct, O Lord: and ſhalt teach out of thy law.

That thou mayſt give him quietneſs from the evil days: till a pit be digged for the ſinner.

Becauſe our Lord will not reject his people: and his inheritance he will not forſake.

Until juſtice be turned into judgment: and they who are near it, are all that are right of heart.

Who ſhall riſe for me againſt the malignant? or who ſhall ſtand with me againſt them that work iniquity?

But that our Lord had holpen me: within very little my ſoul had dwelt in hell.

If I ſaid, My foot is moved: thy mercy, O Lord, did help me.

According to the multitude of my ſorrows in my heart, thy conſolations have made my ſoul joyful.

Doth the ſeat of iniquity cleave to thee: which makeſt labor in precept?

They will hunt after the ſoul of the juſt: and will condemn innocent blood.

And our Lord became my refuge: and my God the help of my hope.

And

And he will repay them their iniquity, and in their malice he will deſtroy them: the Lord our God will deſtroy them.

Ant. They will hunt after the ſoul of the juſt: and will condemn innocent blood.

Verſicle, taken out of Pſalm 108.

V. They have ſpoken againſt me with deceitful tongue.

R. And with words of hatred they have compaſſed me: and they have impugned me without cauſe.

VII. LESSON.

Out of the Epiſtle of St. Paul *the Apoſtle to the* Hebrews, *chap.* 4.

LEt us haſten therefore to enter into that reſt; that no man fall into the ſame example of incredulity. For the word of God is lively and forcible, and more piercing than any two-edged ſword; reaching unto the diviſion of the ſoul and the ſpirit, of the joynts alſo and the marrows, and a diſcerner of the cogitations and intents of the heart. And there is no creature inviſible in his ſight; but all things are naked and open to his eyes. To whom our ſpeech is. Having therefore a great high-prieſt that hath entred the heaven, Jeſus the Son of God, let us hold the confeſſion. For we have not a high-prieſt that

that cannot have compaſſion on our infirmities: but tempted in all things by ſimilitude, except ſin.

R. They have delivered me into the hands of the wicked, and have caſt me among the impious, and have not ſpared my ſoul. The ſtrong are gathered together againſt me, ✠ and like giants have ſtood againſt me.

V. Strangers have roſe up againſt me, and the ſtrong have ſought my ſoul. And like giants, *&c.*

VIII. LESSON.

LEt us go therefore with confidence to the throne of grace, that we may obtain mercy, and find grace in ſeaſonable aid. For every high-prieſt taken from among men, is appointed for men in thoſe things that pertain to God, that he may offer gifts and ſacrifices for ſins: that can have compaſſion on them that be ignorant and do err, becauſe himſelf alſo is compaſſed with infirmity: and therefore he ought, as for the people, ſo alſo for himſelf to offer for ſins.

R. The wicked delivered Jeſus to the chief princes of the prieſts, and to the elders of the people: ✠ But *Peter* followed him afar off, that he might ſee the end.

V. But they led him to *Caiphas* the prince of the prieſts, where the Scribes and Phariſees were met together.

But *Peter* followed, *&c.*

IX. LES-

IX. LESSON.

NEither doth any man take the honor to himſelf, but he that is called of God, as Aaron. So Chriſt alſo did not glorifie himſelf, that he might be made a high prieſt: But he that ſpake to him, My Son art thou, I this day have begotten thee. As alſo in another place he ſaith, Thou art a prieſt for ever, according to the order of Melchiſedeck. Who in the days of his fleſh, with a ſtrong cry and tears, offering prayers and ſupplications to him that could ſave him from death, was heard for his reverence. And truly, whereas he was the Son, he learned, by thoſe things which he ſuffered, obedience: And being conſummate, was made to all that obey him, cauſe of eternal ſalvation: called of God a high-prieſt according to the order of Melchiſedeck.

R. My eyes are darkned with my tears; for he is far from me, that did comfort me. See all people, if there be any ſorrow like to my grief.

V. O all ye that paſs by this way, behold and ſee, if there be any grief like to my grief. My eyes are darkned with my tears, becauſe he is far from me, who did comfort me. See all ye people, if there be any grief like mine.

A T

AT
LAUDS.

Ant. GOd ſpared not his own Son, but delivered him for us.

Miſerere mei Deus, &c. *as before*, p. 135. *at length.*

Pſalm 142.

Ant. My ſpirit is in anguiſh upon me: within me my heart is troubled.

Domine exaudi orationem meam.

LOrd, hear my prayer; with thine ears receive my petition in thy truth: hear me in thy juſtice.

And enter not into judgment with thy ſervant: becauſe no man living ſhall be juſtified in thy ſight.

Becauſe the enemy hath perſecuted my ſoul: he hath humbled my life in the earth.

He hath ſet me in obſcure places, as the dead of the world: and my ſpirit is in anguiſh upon me, within me my heart is troubled.

I was mindful of old days, I have meditated in all thy works: in the facts of thy hands did I meditate.

I have ſtretched forth my hands to thee: my ſoul is as earth without water unto thee.

Hear me quickly, O Lord: my ſpirit hath fainted.

Turn not away thy face from me: and I ſhall be like to them that deſcend into the lake.

Make me hear thy mercy in the morning: becauſe I have hoped in thee.

Make the way known to me, wherein I may walk: becauſe I have lifted up my ſoul to thee.

Deliver me from mine enemies, O Lord, to thee I have fled: teach me to do thy will, becauſe thou art my God.

Thy good ſpirit will conduct me into the right way: for thy name ſake, O Lord, thou wilt quicken me in thine equity.

Thou wilt bring forth my ſoul out of tribulation: and in thy mercy thou wilt deſtroy mine enemies.

And thou wilt deſtroy all that afflict my ſoul: becauſe I am thy ſervant.

Ant. My ſpirit is in anguiſh upon me: within me my heart is troubled.

Another Anthymn.

Ant. The one thief ſaid to the other, We indeed juſtly receive worthy of our doings; but what hath this man done? Lord, remember me when thou ſhalt come into thy Kingdom.

The Pſalm, Deus, Deus meus, ad te de luce vigilo, &c. *as before,* p. 139. *all at length.*

Canticle

Canticle of Habaccuc, *Chap.* 3.

Ant. When my ſoul ſhall be troubled, O Lord, thou ſhalt be mindful of mercy.

Domine audivi auditiônem tuam, & timui.

LOrd, I heard thy hearing, and was afraid.

Lord, thy work in the midſt of years, quicken it.

In the midſt of years ſhalt thou make it known: when thou art angry, thou wilt remember mercy.

God will come from the ſouth, and the holy One from mount Paran.

His glory ſhall cover the heavens, and the earth is full of his praiſe.

His brightneſs ſhall be as the light, horns in his hands: there is his ſtrength hid.

Before his face ſhall death go: and the devil ſhall go forth before his feet.

He ſtood and meaſured the earth, he beheld and diſſolved the Gentiles: and the mountains of the world were broken.

The hills of the world were bowed, by the ways of his eternity.

For iniquity I ſaw the tents of Ethiopia, and the skins of the land of Median ſhall be troubled.

Why waſt thou angry with the rivers, O Lord? or was thy fury in the rivers, or thine indignation in the ſea?

Who wilt mount upon thy horſes, and thy chariots ſalvation.

Raiſing thou wilt raiſe up thy bow: the oath to the tribes which thou haſt ſpoken.

Thou wilt cut the rivers of the earth.

The mountains ſaw thee, and were ſorry, the gulf of water paſſed: the depth gave his voice, the height lifted up his hands.

The ſun and the moon ſtood in their habitation: in the light of thine arrows, they ſhall go in the brightneſs of thy glittering ſpear.

In fretting thou wilt tread down the earth: in fury thou wilt aſtoniſh the Gentiles.

Thou wenteſt forth the ſalvation of thy people: ſalvation with thy Chriſt.

Thou ſtruckeſt the head out of the houſe of the impious: thou haſt diſcovered the foundation even to the neck.

Thou haſt curſed his ſcepters, the head of his warriors, them that came as a whirlwind to diſperſe me.

Their exultation, as his that devoureth the poor in ſecret.

Thou madeſt a way in the ſea for thy horſes, in the midſt of many waters.

I heard, and my belly was troubled: at the voice my lips trembled.

Let rottenneſs enter in my bones, and ſwarm under me.

That I may reſt in the day of tribulation: that I may aſcend to our girded people.

For the fig-tree ſhall not flouriſh: and there ſhall be no ſpring in the vines.

The work of the olive-tree ſhall deceive: and the fields ſhall not yield meat.

The cattel ſhall be cut off from the fold: and there ſhall be no herd in the ſtalls.

But

But I will joy in our Lord: and will rejoyce in God my Jeſus.

God our Lord is my ſtrength: and he will make my feet as of the harts.

And upon my high places he the conqueror will lead me, ſinging in pſalms.

Ant. When my ſoul ſhall be troubled, O Lord: thou ſhalt be mindful of mercy.

Ant. Lord, remember me when thou ſhalt come into thy kingdom.

Pſalm.

Laudate Dominum de cœlis, &c. *as before*, p. 143. *all at length.*

Verſicle, taken out of Pſalm 142.

R. He hath ſet me in obſcure places.
V. As the dead of the world.

At BENEDICTUS.

Anthymn.

They put over his head his cauſe written: This is JESUS OF NAZARETH THE KING OF THE JEWS.

The Canticle of *Zachary, Benedictus, &c.* as before, *p.* 146. all at length, after which is repeated the *Ant.* and then kneeling is ſaid as follows.

V. Christ made himself for us obedient unto death, even the death of the cross.

And then Pater noster *in secret*, *&c.* Miserere, *&c. as before*, p. 135. & 136.

The Prayer.

Respice quæsumus, *&c. as before* p. 107. *at length*

At COMPLINE.

As before, pa. 64.

V. Christ made himself for us obedient unto death, even the death of the cross.

Pater noster, &c. Miserere mei Deus, &c. *as before*, p. 135. & 136.

The Prayer.

Respice quæsumus, *&c. as before*, p. 107.

All the other Hours are said as above, save only, that to the V. Christ became obedient for us unto Death *(is added)* the Death of the Cross.

On Good-Friday. At Prime, *as before*, p. 149.

At the Third Hour, *as before*, p. 152.

At the Sixth Hour, *as before*, p. 156.

At the Ninth Hour, *as before*, p. 160.

THE

THE SOLEMN OFFICE FOR Good Friday.

The Station in the Church of the Holy Croſs of Jeruſalem.

To inſtruct us that Jeſus Chriſt ſuffered death upon this day in Hieruſalem.

To the end that this day's Office may be performed with profound humility, the Prayers of the None *being ended, thoſe that officiate come before the Altar, in black ornaments, and kneeling, proſtrate themſelves on the ground. The Acolytes riſe, and lay a Cloth upon the Altar, to repreſent the Linnens wherein Chriſts Body was wrapped, before he was put into the Sepulchre: and alſo to mind us, by this Ceremony, of the laſt duties paid to our Saviour's Body, by* Joſeph *of* Arimathea, *and* Nicodemus.

Then the Lector reads the firſt Prophecy without a title, which, as likewiſe all the reſt, the Prieſt reads in a lower voice at the Altar.

The Leſſon taken out of the 6th Chapter of the Prophet Oſee.

THus ſaith our Lord; In their tribulation early they will riſe up to me: come, and let us return to our Lord, becauſe he hath wounded, and he will heal us; he will ſtrike, and will cure us. He will revive us after two days: in the third day he will raiſe us up, and we ſhall live in his ſight. We ſhall know, and we ſhall follow, that we may know our Lord. As the morning light, is his coming forth prepared; and he will come to us as a ſhower timely and late to the earth. What ſhall I do to thee, Ephraim? What ſhall I do to thee, Judah? Your mercy as a morning cloud, and as the dew, paſſing away in the morning. For this have I hewed in the Prophets, I have killed them in the words of my mouth: and thy judgments ſhall come forth as the light. Becauſe I would mercy, and not ſacrifice: and the knowledge of God more than Holocauſts.

The Tract taken out of the third Chapter of the Prophet Abacuc.

O Lord, I have heard thy ſpeech, and was afraid: I conſidered thy works, and trembled.

V. Thou wilt appear between two beaſts: and when thy years ſhall be accompliſhed, thou wilt make thy ſelf known: when the time ſhall come, thou wilt be manifeſted.

V. And

V. And when my ſoul ſhall be troubled, thou wilt remember thy mercy, even in thy wrath.

V. God will come from *Libanus*, and the Holy One from the ſhady and dark mountain.

V. His glory overſpread the Heavens: and the earth was filled with his praiſe.

The Tract being ended, the Prieſt at the Epiſtle corner of the Altar ſays,

Let us pray.

And the Deacon ſings.

V. Let us bow our knees.

The Subdeacon anſwers.

R. Lift up your ſelves.

The Prayer.

O God, who haſt puniſhed the ſin of *Judas*, and rewarded the confeſſion of the repenting Thief, grant unto us the effect of thy mercy, to the end, that as our Lord Jeſus Chriſt hath diſpenſed to each of them at his Paſſion, according to their merit; ſo having deſtroyed the Old man in us, the Grace to have part with him in his glorious Reſurrection Who liveth and reigneth one God world without end.

The Leſſon taken out of the twelfth Chapter of Exodus.

The Prayer being ended, the Subdeacon ſings in the uſual place and tone, the following Epiſtle, in like manner without any Title.

IN thoſe days our Lord ſaid to *Moſes* and *Aaron* in the land of *Egypt*; This month ſhall be to you the beginning of months: it ſhall be the firſt in the months of the year. Speak ye to the whole Aſſembly of the children of *Iſrael*, and ſay to them, The tenth day of this month let every man eat a lamb by their families and houſes: But if their number be leſs than may ſuffice to eat the lamb, he ſhall take unto him his neighbor, that joyneth to his houſe, according to the number of ſouls which may ſuffice to the eating of the lamb. And it ſhall be a lamb without ſpot, a male of a year old; according alſo unto which rite you ſhall take a kid. And you ſhall keep him until the fourteenth day of this month: and the whole multitude of the children of *Iſrael* ſhall ſacrifice him at even. And they ſhall take of the blood thereof, and put upon both the poſts, and on the upper door-poſts of the houſes wherein they ſhall eat him. And they ſhall eat the fleſh that night roaſted at the fire, and unleavened bread with wild lettice. You ſhall not eat thereof any thing raw, nor boiled in water, but only roaſted at the fire: the head, with the feet and entrails thereof, you ſhall devour. Neither ſhall there remain any of him till morning: if there be any thing left, you ſhall

ſhall burn it with fire: And thus you ſhall eat him: You ſhall gird your reins, and you ſhall have ſhoes on your feet, holding ſtaves in your hands, and you ſhall eat ſpeedily; for it is the phaſe (that is the paſſage) of our Lord.

The Tract, taken out of the 139th Pſalm.

DEliver me, our Lord, from the evil man: from the unjuſt man reſcue me.

V. Which have deviſed iniquity in their heart: all the day they did appoint battels.

V. They have whet their tongues, as that of a ſerpent: the venom of aſps is under their lips.

V. Keep me, our Lord, from the hand of the ſinner: and from unjuſt men deliver me.

V. Who have deviſed to ſupplant my ſteps: the proud have hid a ſnare for me.

V. And they have ſtretched out ropes for a ſnare: they have laid a ſtumbling block for me near the way.

V. I ſay to our Lord, thou art my God: hear our Lord, the voice of my petition.

V. Our Lord, Lord, the ſtrength of my ſalvation: thou haſt overſhadowed my head in the day of battel.

V. Yield me not, our Lord, from my deſire to the ſinner: they have deviſed againſt me: forſake me not, leſt perhaps they be proud.

V. The head of their compaſs: the labor of their lips ſhall cover them.

Coals ſhall fall upon them; thou ſhalt caſt them down into the fire: in miſeries they ſhall not ſtand up.

℣. A man full of tongue ſhall not be directed in the earth: evils ſhall take the unjuſt man into deſtruction.

V. I have known, that the Lord will do the judgments of the needy: and the revenge of the poor.

V. But as for the juſt, they ſhall confeſs unto thy Name: and the righteous ſhall dwell with thy countenance.

The Paſſion of our Lord Jeſus Chriſt, according to St. John, *Chap.* 18.

All as upon Palm-Sunday, except that the Pulpit is naked. pag. 28.

AT that time Jeſus went forth with his Diſciples beyond the torrent *Cedron*, where was a garden, into which he entred and his diſciples. And *Judas* alſo, that betrayed him, knew the place, becauſe Jeſus had often reſorted thither, together with his diſciples. *Judas* therefore having received the band of men, and of the chief prieſts and the phariſees, miniſters, cometh thither with lanthorns, and torches, and weapons. Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid to them, Whom ſeek ye? They anſwered him, Jeſus of *Nazareth*. Jeſus ſaid to them, I am he. And *Judas* alſo that betrayed him, ſtood with them. As ſoon therefore as he ſaid to them, I am he, they went backward, and fell to the ground. Again there-

therefore he asked them, Whom ſeek ye? And they ſaid, Jeſus of *Nazareth*. Jeſus anſwered, I have told you, that I am he: if therefore you ſeek me, let theſe go their ways, that the word might be fulfilled which he ſaid, That of them, whom thou haſt given me, I have not loſt any. *Simon Peter* therefore, having a ſword, drew it out, and ſmote the ſervant of the high prieſt, and cut off his right ear. And the name of the ſervant was *Malchus*. Jeſus therefore ſaid to *Peter*, put up thy ſword into thy ſcabbard: The chalice which my Father hath given me, ſhall not I drink it? The band therefore, and the tribune, and the miniſters of the *Jews*, apprehended Jeſus, and bound him: and they brought him to *Annas* firſt, for he was father-in-law to *Caiaphas*, who was the high prieſt of that year. And *Caiaphas* was he that had given counſel to the *Jews*, that it is expedient that one man die for the people. *Simon Peter* followed Jeſus and another diſciple. And that diſciple was known to the high prieſt, and went in with Jeſus into the court of the high prieſt. But *Peter* ſtood at the door without. The other diſciple therefore, that was known to the high prieſt, went forth, and ſpake to the portreſs, and brought in *Peter*. The wench therefore, that was portreſs, ſaid to *Peter*, Art not thou alſo of this mans diſciples? He ſaid to her, I am not. And the ſervants and miniſters ſtood at a fire of coals, becauſe it was cold, and warmed themſelves. And with them was *Peter* alſo ſtanding, and warming himſelf. The high prieſt therefore asked Jeſus of his diſciples, and of his doctrin. Jeſus anſwered him, I have openly ſpoken to the world: I have always taught in the ſynagogue, and in

the temple, whither all the *Jews* resort together: and in secret I have spoken nothing. Why askest thou me? Ask them that have heard me, when I have spoken unto them: Behold, they know what things I have said. When he had said these words, one of the ministers, standing by, gave Jesus a blow, saying, Answerest thou the high-priest so? Jesus answered him. If I have spoken ill, give testimony of the evil; but if well, why strikest thou me? And *Annas* sent him bound to *Caiaphas*, the high priest. And *Simon Peter* was standing, and warming himself, they said therefore to him, Art not thou also of his Disciples? He denied, and said, I am not. One of the servants of the high priest, (cosin to him whose ear *Peter* did cut off) saith to him, Did not I see thee in the garden with him? Again therefore *Peter* denied. And forthwith the cock crew. They therefore bring Jesus from *Caiaphas*, into the palace. And it was morning, and they went not into the palace, that they might not be contaminated, but that they might eat the Pasche. *Pilate* therefore went forth to them without, and said, What accusation bring you against this man? They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee. *Pilate* therefore said to them, take him you, and, according to your law, judge him. The *Jews* therefore said to him, It is not lawful for us to kill any man. That the word of Jesus might be fulfilled which he said, signifying what death he should die. *Pilate* therefore went into the palace again, and called Jesus, and said to him, Art thou the king of the *Jews*? Jesus answered, Sayest thou this of thy self, or have others told it thee of me.

Pilate

Pilate anſwered, Why, Am I not a *Jew*? Thy nation and the chief prieſts have delivered thee up to me: What haſt thou done? Jeſus anſwered, My Kingdom is not of this world: if my Kingdom were of this world, my miniſters verily would ſtrive, that I ſhould not be delivered to the *Jews*; but now my Kingdom is not from hence. *Pilate* therefore ſaid to him, Art thou a King then? Jeſus anſwered, Thou ſayeſt, that I am a King. For this was I born, and for this came I into the world, that I ſhould give teſtimony to the truth. Every one that is of the truth, heareth my voice. *Pilate* ſaith to him, What is truth? And when he had ſaid this, he went forth again to the *Jews*, and ſaid to them, I find no cauſe in him. But you have a cuſtom, that I ſhould releaſe one to you in the Paſche: Will you therefore, that I releaſe unto you the King of the *Jews*? They all therefore cryed again, ſaying, Not him, but *Barabbas*. And *Barabbas* was a thief. Then therefore *Pilate* took Jeſus, and ſcourged him. And the ſouldiers platting a crown of thorns, put it upon his head: And they put about him a purple garment. Aud they came to him, and ſaid, Hail, King of the *Jews*; and they gave him blows. *Pilate* went forth again, and ſaid to them, Behold, I bring him forth unto you that you may know, that I find no cauſe in him. Jeſus therefore went forth, carrying the crown of thorns, and the purple veſtment. And he ſaid to them, Lo the man. When the chief prieſts therefore and the miniſters had ſeen him, they cryed, ſaying, Crucifie, crucifie him. *Pilate* ſaid to them, Take him you, and crucifie him, for I find no cauſe in him. The *Jews* anſwered him, We have a law, and, according

to that law, he ought to die, becauſe he hath made himſelf the Son of God. When *Pilate* therefore had heard this ſaying, he feared more. And he entred into the palace again: and he ſaith to Jeſus, Whence art thou? But Jeſus gave him no anſwer. *Pilate* therefore ſaith to him, Speakeſt thou not to me? Knoweſt thou not, that I have power to crucifie thee, and I have power to releaſe thee? Jeſus anſwered, Thou ſhouldeſt not have any power againſt me, unleſs it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater ſin. From thenceforth *Pilate* ſought to releaſe him. But the *Jews* cryed, ſaying, If thou releaſe this man, thou art not *Cæſar's* friend. Every one that maketh himſelf a King, ſpeaketh againſt *Cæſar*. But *Pilate*, when he had heard theſe words, brought forth Jeſus, and he ſate in the judgment-ſeat, in the place that is called *Lithoſtrotos*, and in the Hebrew *Gabbatha*. And it was the Paraſceve of the Paſche, about the ſixth hour. And he ſaid to the *Jews*, Lo your King. But they cryed, Away with him, away with him; Crucifie him. *Pilate* ſaid to them, Shall I crucifie your King? The chief prieſts anſwered, We have no King, but *Cæſar*. Then therefore he delivered him unto them for to be crucified, And they took Jeſus, and led him forth. And, bearing his own croſs, he went forth into that which is called the place of *Calvari*, in Hebrew *Golgotha*; where they crucified him, and with him two others, on the one ſide, and on the other, and in the midſt Jeſus. And *Pilate* wrote a title alſo, and he put it upon the croſs. And it was written, Jeſus of *Nazareth*, the King of the *Jews*. This title therefore many of the *Jews* did

did read, because the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Greek, and in Latin. The chief priests therefore of the *Jews*, said to *Pilate*, Write not the King of the *Jews*, but that he said, I am the King of the *Jews*. *Pilate* answered, That which I have written, I have written. The soldiers therefore, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and his coat. And his coat was without seam, wrought from the top throughout. They said therefore one to another, Let us not cut it, but let us cast lots for it, whose it shall be. That the Scripture might be fulfilled, saying, They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers did these things. And there stood beside the Cross of Jesus, his mother, and his mother's sister, *Mary* of *Cleophas*, and *Mary Magdalene*. When Jesus therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother, Woman, behold, thy son. After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. Afterward Jesus knowing that all things were now consummate, that the Scripture might be fulfilled, he saith, I thirst. A vessel therefore stood there full of vineger, and they putting a spunge full of vineger about hyssop, offered it to his mouth. Jesus therefore, when he had taken the vinegar, said, It is consummate, and, bowing his head, he gave up the Ghost.

Here the Faithful kneel or prostrate themselves, for a while upon the ground, to meditate on Christ's expiring on the Cross for them.

THe *Jews* therefore (becauſe it was the Paraſceve) that the bodies might not remain upon the croſs on the ſabbath, (for that was a great ſabbath-day) they deſired *Pilate*, that their legs might be broken, and they might be taken away. The ſouldiers therefore came: and of the firſt indeed they brake the legs, and of the other that was crucified with him. But after they were come to Jeſus, when they ſaw that he was dead, they did not break his legs, but one of the ſouldiers, with a ſpear, opened his ſide, and incontinent there came forth blood and water. And he that ſaw it, hath given teſtimony: and his teſtimony is true. And he knoweth, that he ſaith true, that you alſo may believe. For theſe things were done, that the Scripture might be fulfilled; You ſhall not break any bone of him. And again, another Scripture ſaith, They ſhall look on him whom they pierced.

Before the reading of the reſt, the Deacon ſays the Prayer, Munda cor meum, *as before, but asks not the Prieſt's Bleſſing, to note unto us, that the Author of all Bleſſings is dead. Nor are the Candles lighted; nor the Book incenſed.*

AND after theſe things, *Joſeph* of *Arimathea* (becauſe he was a diſciple of Jeſus, but ſecret for fear of the *Jews*) deſired *Pilate*, that he might take away the body of Jeſus. And *Pilate* permitted; He came therefore and took away the body of Jeſus. *Nicodemus* alſo came, he that at the firſt came to Jeſus by night, bringing a mixture of myrrh and aloes, about an hundred

hundred pounds. They took therefore the body of Jeſus, and bound it in linen cloths, with ſpices, as the manner is with the *Jews* to bury. And there was in the place, where he was crucified, a garden, and in the garden a new monument, wherein no man yet had been laid. There therefore, becauſe of the Paraſceve of the *Jews*, they laid Jeſus, becauſe the monument was hard by.

The Paſſion being ended, Publick and Solemn Prayers are ſaid, not only for the whole Church, and all its Members, but alſo for Infidels, and all ſorts of People, in imitation of our Savior, who upon the Croſs, prayed even for his enemies, and executioners: to ſhew, that he ſhed his blood for the whole world.

For the whole Church.

LEt us pray, my beloved Brethren, for the whole Church of God, that our Lord God will vouchſafe to give it Peace, maintain it in Union, and preſerve it though the whole Earth, ſubjecting the Princes and Powers of this World unto it; and that granting us the grace to lead this life in peace and tranquility, we may glorifie God the Father Almighty.

Let us pray.

Deacon. Let us bow our knees.
Subdeacon. Lift up your ſelves.

ALmighy and Everlaſting God, who haſt revealed thy glory in Jeſus Chriſt to all

Nations, preſerve the works of thy mercy, tha thy Church, ſpread through the whole world, may firmly perſevere in the confeſſion of thy Name, through the ſame Jeſus Chriſt our Lord. *Amen.*

Or for the Pope.

LEt us pray alſo for our Holy Father *N.* the Pope; that our Lord God, who hath elected and ſeated him in the Order of Epiſcopacy, will give him health, for the good of his Church, and the benefit of his People.

Let us pray.

Let us bow our knees.
R. Lift up your ſelves.

ALmighty and Everlaſting God, upon whoſe judgments all things are founded, hear graciouſly our Prayers; and in thy goodneſs, preſerve our Biſhop, whom thou haſt appointed to guide us, that the Chriſtian People be governed by thy Authority, may more and more encreaſe in faith under ſo great a prelate: Through Jeſus Chriſt our Lord. *Amen.*

For the Orders of the Church.

LEt us pray alſo for Biſhops, Prieſts, Deacons, Subdeacons, Acolyts, Exorciſts, Readers, Porters, Confeſſors, Virgins, Widows, and for all God's holy people.

Let

Let us pray.

Let us bow our knees.
R. Lift up your ſelves.

ALmighty and Everlaſting God, whoſe Spirit ſanctifies and governs the whole Church, hear the prayers we addreſs unto thee for all Orders; that, by the aſſiſtance of thy grace, they may all ſerve thee faithfully: Through our Lord Jeſus Chriſt. *Amen.*

For the Emperour.

LEt us pray for our moſt Chriſtian Emperour *N.* that our Lord God would vouchſafe to ſubdue all Barbarians to his Empire, to our perpetual peace and concord.

Let us pray.

Let us bend our knees.
R. Lift up your ſelves.

For the King.

LEt us pray alſo for our King *N.* Defender of the Faith, that God would pleaſe to reduce all barbarous Nations to his command, and grant us perpetuall peace.

Let us pray.

Let us bend our knees.
R. Lift up your ſelves.

Almighty

ALlmighty and Everlasting God, in whose hands all Powers and Rights of Kingdoms are, graciously look upon this Kingdom, that those Nations, who put confidence in their brutish fierceness, may be suppress by the power of thy right hand. Through our Lord Jesus Christ. *Amen.*

For the Catechumens

LEt us pray also for the Catechumens; that our Lord God will open the ears of their hearts, and the gate of his mercy, that having received remission of all their sins, and being regenerated by Baptism, they may be incorporated with us in our Lord Jesus Christ.

Let us pray.

Let us bend our knees.
R. Lift up your selves.

ALmighty and Everlasting God, who daily encreasest thy Church with new children, encrease in our Catechumens faith and understanding, that being regenerated in the waters of Baptism, they may be entred into the society of thy adopted children. Through, *&c. Amen.*

For all sorts of Necessities.

LEt us pray, my beloved, unto God the Father Almighty, that he will please to cleanse

cleanſe the world from all ſorts of Errors, cure our Diſeaſes, divert Famin, open Priſons, diſſolve the bonds of Captives, grant a ſafe return to Pilgrims, reſtore health to the Sick, and to Seafaring men a ſecure arrival to their haven.

Let us pray.

Let us bend our knees.
R. Lift up your ſelves.

ALmighty and Everlaſting God, who art a comfort to the afflicted, and a ſtrength to thoſe that labour, grant, that the Prayers of all thoſe, who ſhall call upon thee in affliction, may be heard by thee, that they may be ſenſible, with gladneſs, of the aſſiſtance of thy mercy, in their neceſſities. Through our Lord Jeſus Chriſt. *Amen.*

For Hereticks and Schiſmaticks.

LEt us pray alſo for Hereticks and Schiſmaticks, that our Lord God will deliver them from all Error, and vouchſafe to recall them into the boſom of our holy Mother, the Catholic Apoſtolic Church.

Let us pray.

Let us bend our knees.
R. Lift up your ſelves.

ALmighty and Everlaſting God, who ſaveſt the whole World and deſireſt not the death

death of a ſinner, regard thoſe ſouls in mercy, ſeduced by the deceit of the devil, that all Hereticks, and others going aſtray, quitting all malice, may rectifie their hearts, and return to the unity of the Truth. Through Jeſus Chriſt our Lord. *Amen.*

For the Jews.

LEt us pray alſo for the perfidious *Jews*, that our Lord God will withdraw the veil from their hearts, that they alſo may acknowledge our Lord Jeſus Chriſt,

We ſay not here Flectamus genua, *to ſignifie the horror of the outrages commited upon our Savior at his Paſſion, kneeling unto him in deriſion, but the following Prayer is ſaid.*

Let us pray.

ALmighty and Everlaſting God, who refuſeſt not thy mercy, even to the perfidious *Jews*, hear the Prayers we pour forth for the blindneſs of this People, that they arriving to the light of thy truth, which is Jeſus Chriſt, may be cleared from their darkneſs: Through the ſame our Lord Jeſus Chriſt. *Amen.*

For the Pagans.

LEt us pray alſo for the *Pagans*; that Almighty God will take away all wickedneſs from their hearts, that, quitting their Idolatry, they may convert themſelves to the true living

living God, and to his only Son, our Lord and Savior Jeſus Chriſt.

Let us pray.

Let us bend our knees.
R. Lift up your ſelves.

ALmighty and Everlaſting God, who willeſt not the death of ſinners, but rather that they ſhould be converted and live, graciouſly hear our Prayers, and freeing them from their Idolatry, admit them into thy holy Church, for the honor and glory of thy Name: Through our Lord Jeſus Chriſt. *Amen.*

The Prayers being ended, the Prieſt puts off the veſtment, and at the Epiſtle Corner of the Altar, uncovers firſt the top of the Croſs, beginning the Antiphon: Behold the Wood of the Croſs, whereon the Saviour of the World did hang: *his Deacon and Subdeacon aſſiſting him in ſinging the latter part thereof; and the Quire adoring, ſings,* Come let us adore: *reaſſuming the ſame the ſecond time, he uncovers the right arm at the foot of the Altar, on the Epiſtle ſide, raiſing ſomewhat his voice: and finally going into the middle before the Altar, he uncovers the whole Croſs, and there ſings as before; which having done, he carries the Croſs to the place prepar'd for its ſolemn Adoration, and there reverently kneeling, repoſeth it: which done, he retires, and putting off his ſhoes, and three times kneeling in his approach to it, he devoutly kiſſes it: which having done, he returns, and puts on his ſhoes and veſtment, and the reſt in like manner adore and kiſs it.*

This

This Adoration is not terminated in the Wood of the Cross, but in Jesus Christ fastened thereon.

BEhold the Wood of the Cross, on which the Saviour of the World did hang.

The Quire answers.

R. Come let us adore.

Behold the Wood of the Cross, on which the Saviour of the World did hang.

The Quire answering.

R. Come let us adore.

Behold the Wood of the Cross, on which the Savior of the World did hang.

The Quire answers again.

R. Come let us adore.

During this Ceremony the Trisagion *and other Versicles are sung both in* Latin *and* Greek; *being taken from the* Grecians, *as you may read in the first Session of the Council of* Chalcedon, *mentioned by* Nicephorus, *in his* 14*th Book, and* 46*th Chapter.*

Then the following Verses are sung, taken out of the Prophets, and particularly out of Michaias, *which contain the just reproaches our Savior made to the* Jews *for their ingratitude.*

My

MY people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

V. Becauſe I brought thee out of the land of *Egypt*, thou haſt prepared a Croſs for thy Saviour.

V. Agios O *Theos*: *Sanctus Deus*: O Holy God.

V. Agios Iſchyros: *Sanctus fortis*: Holy and ſtrong God.

V. Agios Athanatos, Eleiſon imas: *Sanctus & immortalis, miſerere nobis*: Holy and immortal God, have mercy on us.

V. Becauſe I led thee through the deſart forty years, and fed thee there with Manna, and brought thee into a good ſoil, thou haſt prepared a Croſs for thy Saviour.

Agios O *Theos*, &c. as before.

V. What ought I to do more, and have not done? I have planted thee, my moſt beautiful vine, and thou art become very bitter unto me in my thirſt; thou gaveſt me vinegar to drink, and with a launcet thou haſt pierced thy Saviour's ſide.

Agios O *Theos*, &c. as before

V. My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

V. For thy ſake I ſtruck *Egypt* in their firſt-born, and thou haſt delivered me to be ſcourged.

My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

I brought thee forth of *Egypt*, having drowned *Pharaoh* in the Red Sea: and thou haſt

haſt delivered me over to the princes of the prieſts.

My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

V. For thee I opened the ſea; and with a launce thou haſt pierced my ſide.

My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

V. I went before thee in a pillar of the cloud, and thou haſt brought me to the palace of *Pilate*.

My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

V. I nouriſhed thee with Manna in the deſart; and thou haſt ſtruck me with buffets and whips.

My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

V. I gave thee wholſom water to drink from the rock: and thou haſt given me to drink vinegar and gall.

My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

V. For thy ſake I have ſtruck the kings of the *Chananites*; and thou haſt ſtruck my head with a reed.

My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

V. I gave thee a royal ſcepter; and thou haſt ſet upon my head a crown of thorns.

My

My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

V. I have raiſed thee with great ſtrength, and thou faſtened me on the croſs.

My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

Then the whole Quire Sings.

O Lord, we adore thy Croſs; we praiſe and glorifie thy Holy Reſurrection: for by the Wood of the Croſs the whole World is filled with joy.

Pſalm 66.

The Faithful beg of God, that he will make them capable to receive the benefit of his Paſſion and Reſurrection.

GOd, have mercy upon us, and bleſs us: Illuminate his countenance upon us, and have mercy on us.

Which Sung they reaſſume the Ant. O Lord, we adore thy Croſs, *&c.*

After this, Crux fidelis, *and the Hymn* Pange lingua *are ſung, iterating the Verſes as they are noted.*

V. HAil, Holy Croſs, to thee we bow;
To whoſe bleſt fruit our lives we ow:
Our earth bears no ſuch tree.
Dear are the nails, and dear the wood,

On

On which our dear Lord ſhed his blood:
'Twas Heaven that planted thee.
Come then, my ſoul, and gladly ſing.
The happy combate of our King.
Which on this Croſs he fought.
Where he (the all-victorious Lamb)
Sin, Death and Hell it ſelf o'recame;
And our full ſafety wrought.
V. Hail, Holy Croſs, to thee we bow;
To whoſe bleſt fruit our lives we ow:
Our earth bears no ſuch tree.
V. He ſaw, with pity, our ſad fate,
When our firſt-parents raſhly eat
Of the unhappy tree.
He ſaw, and markt the deadly wound;
And ſoon this ſovereign Balſam found,
To ſave our ſouls by thee.
V. Dear are the nails, and dear the wood,
On which our dear Lord ſhed his blood:
'Twas Heaven that planted thee.
V. This way our cure requir'd, as fit,
That Heaven's high wiſdom ſhould out-wit
The dire black art of hell:
And from the ſource of all our bane,
A powerful Antidote ſhould be tane,
The poyſon to expel.
Hail, Holy Croſs, &c.
V. When the bleſt time was fully come,
The Father, from his glorious home,
Sent his Eternal Son:
He that created Heaven and Earth,
Of a poor Virgin took his Birth,
And our frail fleſh put on.
V. *Dear are the nails,* &c.
V. The tender Infant, as he lies
In the cold manger ſhrinks and cries,
As little children uſe:

While

While his chaſt Mother binds his hands,
His feet, his legs in ſwathing bands.
Nor does he worſe refuſe.
V. *Hail, Holy Croſs,* &c.
V. He does not only not refuſe,
But out of pure love freely chuſe,
Death on this bitter Croſs:
Where he (the innocent Lamb) was ſlain,
Eternal Life for us to gain;
And ſo repair our Loſs.
V. *Dear are the nails,* &c.
V. Behold the gall and vinegar,
The mocking reed and cruel ſpear:
Their hate, his love diſplay.
Behold the body cold and wan,
Whence ſtreams of blood and water ran,
To waſh our ſtains away.
V. *Hail, Holy Croſs,* &c.
V. Bend, gentle tree, O quickly bend
Thy ſoftned branches, and ſuſpend
Thy native ſtubborn heart:
O give at leaſt this ſmall relief
To the God of Heaven, but man of grief:
At leaſt abate his ſmart.
V. *Dear are the nails,* &c.
V. 'Twas thou alone wert worthy thought
To bear him, who our ranſom brought,
And on thee paid it down.
'Twas he alone, and his dear blood,
That ſav'd us from the common flood;
Which elſe the world would drown.
V. *Hail, Holy Croſs,* &c.
V. All glory to the ſacred Three,
One individed Deity,
All honor, bliſs and praiſe:
O may we ſtill adore thy Name,

Thy

Thy Pow'r and Goodneſs ſtill proclaim,
Beyond the end of days. *Amen.*

V. *Dear are the nails, &c.*

When the Adoration of the Croſs is near finiſhed, the Candles upon the Altar are lighted, and the Deacon taking the Corporal caſe, carries it to the Altar, ſpreading the Corporal upon the Altar, after the uſual manner, and puts the Purificatory (nigh to it:) And the Adoration being ended, he places the Croſs upon the Altar. The Sub-deacon takes the Miſſal from the Epiſtle, and carries it to the Goſpel ſide. Then the Proceſſion is made to the place where the bleſſed Sacrament is reſerved. The Sub-deacon goes firſt with the Croſs, between two Acolytes, they carrying Candleſticks with lighted Tapers; and the Clergy follows in order; the Prieſt (with his Deacon) laſt: with thoſe that Officiate.

When they are come unto the place where the bleſſed Sacrament is, the Tapers are lighted, and not put out till after the Communion. The Prieſt kneels, and prays a while: the Deacon in the mean time opens the Tabernacle, wherein the bleſſed body of our Lord is. Then the Prieſt riſing up, puts Incenſe into the Cenſors, without bleſſing it: then kneeling again, he takes one of the Cenſors, and incenſeth the Holy Sacrament. Then the Deacon, taking the Chalice, wherein the bleſſed Sacrament is, out of the Tabernacle, he puts it into the Prieſts hands, who covers it with the ends of the veil, that is upon his ſhoulders; and ſo they go in order as they came: the Prieſt, with the bleſſed Sacrament, under the Canopy; the two Acolytes incenſing; and all the people ſinging this Hymn.

Vexilla

Vexilla Regis prodeunt.

ABroad the Regal Banners fly;
Now ſhines the Croſſes myſtery:
Upon it life did death endure,
And yet by death did life procure.
Who, wounded with a direful ſpear,
Did purpoſely, to waſh us clear,
From ſtain of ſin, pour out a flood
Of precious water, mixed blood.
Fully accompliſht are the things,
David, in faithful Meeter, ſings:
Where he to nations does atteſt,
God on a tree his reign poſſeſt.
O lovely and refulgent tree,
Adorn'd with purpled majeſty;
Cull'd from a worthy ſtock, to bear
Thoſe limbs which ſanctified were.
Bleſt tree, whoſe happy branches bore
The wealth, that did the World reſtore:
The beam, that did that body weigh,
Which rais'd up Hell's expected prey.
Hail, Croſs of hopes, the moſt ſublime
Now in this Morning Paſſion-time;
Improve religious ſouls in grace;
The ſins of criminals efface.
Bleſt Trinity, Salvation's ſpring;
May every ſoul thy praiſes ſing;
To thoſe thou granteſt conqueſt by,
The Croſs-Rewards apply. *Amen.*

When the Prieſt is come to the ſteps of the Altar, the Deacon kneeling firſt, ſhall take the bleſſed Sacrament, and place it upon the Altar. Then the Prieſt, ſtanding upright, puts Incenſe into the Cenſor, and incenſeth the B. Sa-

craments

crament upon his knees. Then the Veil is taken off his ſhoulders, and he goes up to the Altar, where he kneels again, and takes the Hoſt out of the Chalice, putting it upon the Patten, which he takes from the Deacon. After this he puts the conſecrated Hoſt upon the Corporal, without any words, or making the ſign of the Croſs. If by chance he hath toucht the Hoſt, he muſt waſh his fingers in ſome Veſſel, and dry them upon the Purificatory: and to do this alſo, he muſt go down the ſteps of the Altar.

The Deacon takes the Chalice, and without wiping it, he goes to the Epiſtle corner, and puts Wine into it, the Subdeacon alſo puts in a little Water, without bleſſing it; and ſo preſents the Chalice to the Prieſt, without either kiſſing his hand, or the Chalice. The Prieſt placeth the Chalice upon the Corporal, without making the ſign of the Croſs, or ſaying any thing. The Deacon covers it with the Pall.

Then the Prieſt puts Incenſe into the Cenſor, without a bleſſing; then he incenſeth the Oblation of Wine and Water, in the accuſtomed manner, and kneels as often as he paſſeth before the Bleſſed Sacrament. And whilſt he incenſeth the Oblation, he ſays,

LEt this Incenſe, O Lord, bleſt by thee, aſcend to thee; and let thy mercy deſcend upon us.

After the Prieſt hath incenſed the Oblation, he incenſeth the Altar, ſaying,

LEt my prayer, O Lord, be directed as incenſe in thy ſight; the elevation of my hands as Evening Sacrifice. Set, O Lord, a watch to my

my mouth, and a door round about my lips, that my heart decline not into the words of malice, to make excuſes for ſins.

The Prieſt gives the Cenſor to the Deacon, without being incenſed himſef, ſaying,

MAy our Lord kindle in us the fire of his love, aud the flame of his eternal Charity. *Amen.*

The Prieſt, having delivered the Cenſor to the Deacon, goes down from the Altar on the Epiſtle ſide; and being near the Credence, with his face to the People, he waſheth his hands ſilently; and then returning up to the Altar, he kneels to the Bleſſed Sacrament: after that, bowing himſelf, with his hands joyned before the Altar, he ſays,

WE preſent our ſelves, O Lord, before thee, in the ſpirit of humility and repentance; and therefore we beſeech thee, that this Sacrifice may be agreeably accompliſht by us this day.

The Prieſt kiſſeth the Altar, and kneels down: then turning to the People, he deſires them to joyn in Prayers with him to God, ſaying,

PRay, Brethren, that this my Sacrifice, (which is aſo yours) may be acceptable to God the Father Almighty.

And

And returning by the ſame way without turning round, he omits all the reſt of the Canon, and ſays,

Let us pray.

Præceptis, &c.

BEing taught by our Saviours Commands, and led by Divine Inſtitution, we are bold to ſay,

Our Father which art in Heaven, (*where you ſhine in greater glory and whereunto thou art pleaſed, that we ſhould raiſe our thoughts.*)

Hallowed be thy Name. (*Ackowledged and Adored.*

Thy Kingdom come. (*The Empire of thy grace in this World, and of the next.*)

Thy Will be done in Earth, as it is in Heaven.

Give us this day our daily bread: (*The pretious Body and Blood of thy Son, which is daily conſecrated; thy Grace and all things neceſſary for us in the courſe of this life.*)

And forgive us our debts: as we forgive our debtors.

And lead us not into temptation:

The People to teſtifie their concurrence with the Prieſt in this Prayer, anſwer,

But deliver us from evil:

And to ſhew that this Prayer is pronounc'd in the

the Name of all, it is answered by the Priest himself in a low voice,

Amen.

Libera, &c.

And then in the tone of the ferial Mass, he says,

DEliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and grant us peace in these our Duties, by the Intercession of the ever-glorious Virgin *Mary*, Mother of God, of thy Apostles, St. *Peter* and St. *Paul*, of St. *Andrew*, and all the Saints: that being assisted by thy gracious mercy, we may be free from all sin, and secure from all dangers: Through the same, our Lord Jesus Christ, who liveth and reigneth God with thee, in the unity of the Holy Ghost, for ever and ever.

The Faithful concurring with the Priest, answer,

Amen.

Then the Priest having put the Blessed Sacrament upon the Patten, holds it in his right hand, and kneeling down to the ground, he shews it (whilst he adores) to the People; which done, he divides it in three parts, the last whereof (as usual) he puts into the Chalice, saying nothing: so that neither Pax Domini, *nor* Agnus Dei *is said; nor is the kiss of peace given,*

but the two first Prayers being omitted, he only ſays the following Perceptio, *&c.*

GRant, O Lord Jeſus Chriſt, that this participation of thy Body, which now, though unworthy, I intend to receive, may not turn to my judgment and condemnation; but thro' thy mercy, may be a protection, and a wholſom medicine to my ſoul and body: Who liveſt and reigneſt with God the Father, in the unity of the Holy Ghoſt, World without end. *Amen.*

And having kneeled to adore the Sacrament, taking the Patten with the Hoſt between his hands, with profound humility and reverence, he ſays,

I Will take the Celeſtial Bread, and will call upon the Name of our Lord.

And (with the humble Centurion) he ſmites his breaſt three times, ſaying,

LOrd, I am not worthy, that thou ſhouldſt enter under my roof; only ſay the word, and my ſoul ſhall be healed.

Lord, I am not worthy, that thou ſhouldſt enter under my roof; only ſay the word, and my ſoul ſhall be healed.

Lord, I am not worthy, that thou ſhouldſt enter under my roof; only ſay the word, and my ſoul ſhall be healed.

When he receives the Body of our Lord, he makes the ſign of the Croſs with the ſacred hoſt upon himſelf, ſaying,

The

THe Body of our Lord Jesus Christ preserve my Soul to Life everlasting. *Amen.*

And so reverently receives the sacred Body. The Priest having taken the Body of Christ, (the Deacon uncovering the Chalice) he drinks that piece of the Host, put into the Chalice, together with the Wine therein, without saying any thing, or making the sign of the Cross; to signifie, the Wine is not consecrated. The Subdeacon pours Wine and Water into the Chalice, to wash his fingers, that so the least particle of the Sacrament may not remain: he says this Prayer, having his hands reverently joyned upon the middle of the Altar.

GRant, O Lord, that what we have taken with our mouth, we may receive with a clean heart; and that, of a temporal Gift, it may become unto us an eternal Remedy.

And all the rest that is said in ordinary Masses, wherein Consecration is made, is omitted; to signifie, that in this days Service there is no consecration; nor are the accustomed Prayers said for those that partake in the consecrated Mysteries; and a reverend inclination being made to the Altar, they return to the Sacristy: after which, Vespers are said, (not sung,) and the Altar uncovered again as before.

ON FRIDAY IN Holy Week.

The ſame Even-ſong is ſaid as before, until Magnificat.

At Magnificat.

Antiphon.

WHen Jeſus had taken Vinegar, he ſaid, It is finiſhed; and bowing down his head, he gave up his Ghoſt.

℣. Chriſt was made obedient for us unto death; even the death of the Croſs.

Pater noſter, *&c. in ſecret. Then* Miſerere mei Deus, *&c. as before* pag. 135.

The Prayer.

Reſpice quæſumus, *as before* pag. 107.

Compline as before pag. 148.

FOR

THE Night-Office for *Saturday* in Holy Weeek at Mattins.

First Nocturn.

Pſalm 4.

Our Father, Hail *Mary*, *and* I believe in God, *being ſaid in ſecret, they begin aloud the Antiphon.*

Ant. In peace, in the ſelf-ſame I will ſleep and reſt.

Cum invocarem, exaudivit me Deus.

WHen I invocated, the God of my juſtice heard me: in tribulation thou haſt enlarged to me.

Have mercy on me, and hear my prayer.

Ye ſons of men, how long are you of heavy heart? why love you vanity, and ſeek lying?

And know ye that our Lord hath made his holy one marvellous: our Lord will hear me when I ſhall cry to him.

Be ye angry, and ſin not: the things that you ſay in your hearts, in your chambers be you ſorry for.

Sacrifice ye the ſacrifice of juſtice, and hope in our Lord. Many ſay, Who ſheweth us good things?

The light of thy countenance, O Lord, is ſigned upon us: thou haſt given gladneſs in my heart.

By the fruit of their corn and wine, and oyl they are multiplied.

In peace, in the ſelf-ſame I will ſleep and reſt.

Becauſe thou, Lord, haſt ſingularly ſettled my hope.

Ant. In peace, in the ſelf-ſame I will ſleep and reſt.

Pſalm 14.

Ant. He ſhall dwell in thy Tabernacle, and ſhall reſt in thy holy hill.

Domine quis habitabit in tabernaculo tuo.

LOrd, who ſhall dwell in thy tabernacle? who ſhall reſt in thy holy hill?

He that walketh without ſpot, and worketh juſtice.

He that ſpeaketh truth in his heart, that hath not done guile in his tongue.

Nor hath done evil to his Neighbor: and hath not taken reproach againſt his neighbor.

The

The malignant is brought to nothing in his ſight: but them that fear our Lord, he glorifieth.

He that ſweareth to his neighbor, and deceiveth not: that hath not given his mony to uſury, and hath not taken gifts upon the innocent.

He that doth theſe things, ſhall not be moved for ever.

Ant. He ſhall dwell in thy tabernacle, and ſhall reſt in thy holy hill.

Pſalm 15.

Ant. My fleſh ſhall reſt in hope.

Conſerva me, Domine.

PReſerve me, O Lord, becauſe I have hoped in thee: I have ſaid to our Lord, Thou art my God, becauſe thou needeſt not my goods.

To the ſaints, that are in his land, he hath made all my wills marvellous in them.

Their infirmities were multiplied: afterward they made haſte.

I will not aſſemble their conventicles of blood: neither will I be mindful of their names by my lips.

Our Lord the portion of mine inheritance, and of my cup: thou art he that will reſtore mine inheritance unto me.

Cords are fallen to me in goodly places: for mine inheritance is goodly unto me.

I will bleſs our Lord who hath given me underſtanding: moreover alſo even till night, my veins have rebuked me.

I foreſaw our Lord in my ſight always: becauſe he is at my right hand, that I be not moved.

For this thing my heart hath been glad, and my tongue hath rejoyced: moreover alſo my fleſh ſhall reſt in hope.

Becauſe thou wilt not leave my ſoul in hell: neither wilt thou give thy holy One to ſee corruption.

Thou haſt made the ways of life known to me, thou ſhall make me full of joy with thy countenance: delectations on thy right hand, even to the end.

Ant. My fleſh ſhall reſt in hope.

V. In peace, in the ſelf ſame,

R. I will ſleep and reſt.

I. LESSON.

Out of the Lamentations *of the Prophet* Jeremy, *Chap.* 3.

HETH.

THe mercies of our Lord that we are not conſumed: becauſe his commiſerations have not failed.

HETH.

New in the morning, great is thy fidelity.

HETH.

Our Lord is my portion, ſaid my ſoul: therefore will I expect him.

TETH

TETH.

Our Lord is good to them that hope in him, to the ſoul that ſeeketh him.

TETH.

It is good to wait with ſilence for the ſalvation of God.

TETH.

It is good for a man, when he beareth the yoke from his youth.

JOD.

He ſhall ſit ſolitary, and hold his peace: becauſe he hath lifted himſelf above himſelf.

JOD.

He ſhall put his mouth in the duſt, if perhaps there be hope.

JOD.

He ſhall give the cheek to him that ſtriketh him: he ſhall be filled with reproaches.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

R. As a ſheep he was led to ſlaughter; and whilſt they ill treated him, he opened not his mouth: he was delivered to death, that he might give life to his people.

V. He delivered up his ſoul to death, and

was reputed among the wicked, that he might give life to his people.

II. LESSON.

Taken out of the Fourth Chapter.

ALEPH.

HOw is the gold darkned, the beſt colour changed, the ſtones of the Sanctuary diſperſed in the head of all ſtreets?

BETH.

The noble children of Sion, and they that were clothed with the principal gold: how are they reputed as earthen veſſels, the work of the potters hands?

GHIMEL.

Yea, even the Lamias have opened their breaſt, they have given ſuck to their young: the daughter of my people is cruel, as the Oſtrich in the deſert.

DALETH.

The tongue of the ſuckling hath cloven to the roof of his mouth for thirſt: the little ones have asked bread, and there was none that brake it unto them.

H E.

They that fed voluptuoſly, have died in the ways: they that were brought up in ſcarlet, have embraced the dung.

V A U.

And the iniquity of the daughter of my people is become greater than the ſin of Sodom: which was overthrown in a moment, and hands took nothing in her.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

R. Jeruſalem, ariſe, and put off thy garments of mirth; cover thy ſelf with aſhes and haircloth: For in thee is ſlain the Saviour of Iſrael.

V. Draw forth tears as a torrent day and night, and let not the apple of thine eye be ſilent: Becauſe in thee was ſlain the Saviour of Iſrael.

III. LESSON.

Taken out of the Fifth Chapter.

The beginning of the Prayer of the Prophet *Jeremy.*

REmember, O Lord, what is fallen to us: behold, and regard our reproach. Our

inheritance is turned to aliens; our houſes to ſtrangers. We are made pupils without father: our mothers are as it were widows. Our water we have drunk for money: our wood we have bought for a price. We were led by our necks; no reſt was given to the weary. We have given our hand to Egypt, and to the Aſſyrians, that we might be filled with bread. Our fathers have ſinned, and they are not, and we have born their iniquities. Servants have ruled over us; there was none that would redeem us out of their hand. In peril of our lives did we fetch us bread, at the face of the ſword in the deſert. Our skin was burnt as an oven, by reaſon of the tempeſts of famin. They humbled the women in Sion, and the Virgins in the cities of *Juda*.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

Verſicle, taken out of the firſt Chapter of the Prophet Joel.

Mourn as a virgin, my people, girded with ſackcloth upon the husband of her youth: Becauſe the day of our Lord is at hand, a very great and bitter day.

℣. Gird your ſelves and mourn, ye prieſts; howl ye miniſters of the Altar, lie ye in ſackcloth: Becauſe the great day of our Lord is at hand.

Mourn as a Virgin, *&c.* to ℣.

Second

Second Nocturn.

Pſalm 23.

Ant. Be ye lifted up, O eternal gates: and the king of glory ſhall enter in.

Domini eſt terra & plenitudo ejus.

THe earth is our Lords, and the fulneſs thereof: the round world, and all that dwell therein.

Becauſe he hath founded it upon the ſeas, and upon the rivers hath prepared it.

Who ſhall aſcend into the mount of our Lord? or who ſhall ſtand in his holy place?

The innocent of hands, and of clean heart, that hath not taken his ſoul in vain, nor ſworn to his neighbor in guile.

He ſhall receive bleſſing of our Lord, and mercy of God his Saviour.

This is the generation of them that ſeek him, of them that ſeek the face of the God of Jacob.

Lift up your gates, ye princes; and be ye lifted up, O eternal gates: and the king of glory ſhall enter in.

Who is this king of glory? Our Lord ſtrong and mighty, our Lord mighty in battel.

Lift up your gates, ye princes; and be ye lifted up, O eternal gates: and the king of glory ſhall enter in.

Who is this king of glory? The Lord of powers he is the king of glory.

Ant. Be ye lifted up, O eternal gates: and the king of glory ſhall enter in.

Pſalm 26.

Ant. I believe to ſee the good things of our Lord, in the land of the living.

Dominus illuminatio mea & ſalus mea.

OUr Lord is my illumination, and my ſalvation: whom ſhall I fear?

Our Lord is the protector of my life: of whom ſhall I be afraid?

Whilſt the ſhameful approach upon me, to eat my fleſh.

Mine enemies that trouble me, themſelves are weakned and are fallen.

If camps ſtand together againſt me, my heart ſhall not fear.

If battel riſe up againſt me, in this will I hope.

One thing I have asked of our Lord, this will I ſeek for: that I may dwell in the houſe of our Lord all the days of my life.

That I may ſee the pleaſantneſs of our Lord, and viſit his temple.

Becauſe he hath hid me in his tabernacle; in the day of evils he hath protected me in the ſecret of his tabernacle.

In a rock he hath exalted me: and now he hath exalted my head over mine enemies.

I have gone round about, and have immolated in his tabernacle an hoſt of jubilation; I will ſing and ſay a pſalm to our Lord.

Hear, O Lord, my voice, wherewith I have cried to thee: have mercy on me, and hear me.

My

My heart hath ſaid to thee, my face hath ſought thee out: thy face, O Lord, I will ſeek.

Turn not away thy face from me: decline not in wrath from thy ſervant.

Be thou my helper: forſake me not, neither deſpiſe me, O God, my Saviour.

Becauſe my father and my mother have forſaken me: but our Lord hath taken me.

Give me a law, O Lord, in thy way: and direct me in the right path, becauſe of mine enemies.

Deliver me not into the ſouls of them that trouble me: becauſe unjuſt witneſſes have riſen up againſt me, and iniquity hath lied to it ſelf.

I believe to ſee the good things of our Lord, in the land of the living.

Expect our Lord, do manfully: and let thy heart take courage, and expect thou our Lord.

Ant. I believe to ſee the good things of our Lord, in the land of the living.

Pſalm 29.

Ant. Lord, thou haſt brought forth my ſoul out of hell.

Exaltabo te Domine quoniam ſuſcepiſti me.

I Will exalt thee, O Lord, becauſe thou haſt received me: neither haſt delighted mine enemies over me.

O Lord my God, I have cried to thee, and thou haſt healed me.

Lord, thou haſt brought forth my ſoul out of hell: thou haſt ſaved me from them that go down into the lake.

Sing to our Lord, ye his ſaints: and confeſs to the memory of his holineſs.

Becauſe wrath is in his indignation: and life in his will.

At evening ſhall weeping abide: and in the morning gladneſs.

And I ſaid in my abundance, I will not be moved for ever.

O Lord, in thy will thou haſt given ſtrength to my beauty.

Thou haſt turned away thy face from me, and I became troubled.

To thee, O Lord, I will cry: and I will pray to my God.

What profit is in my blood, whilſt I deſcend into corruption?

Shall duſt confeſs to thee, or declare thy truth?

Our Lord hath heard, and had mercy on me: our Lord is become my helper.

Thou haſt turned my mourning into joy unto me: thou haſt cut my ſackcloth, and haſt compaſſed me with gladneſs.

That my glory may ſing to thee: and I be not compunct: Lord my God, for ever will I confeſs to thee.

Ant. Lord, thou haſt brought forth my ſoul out of hell.

Verſicle, taken out of Pſalm 63.

V. But thou, O Lord, have mercy on me.

R. And raiſe me, that I may be thankful for them.

LES-

IV. LESSON.

Taken out of the Treatiſe of St. Auguſtin *upon the 63d. Pſalm.*

MAn ſhall penetrate into the depth of his heart; and God ſhall be exalted. They have ſaid, Who ſhall ſee us? They are wearied in ſearching after wicked Counſels. Man has penetrated into the wicked Counſels, and has ſuffered himſelf to be taken like a Man; for unleſs he had been a Man he could not have been taken, ſeen, whipp'd, crucified, or died: Therefore it was a Man that underwent all theſe Paſſions; which unleſs he had been Man, could have had no effect upon him. For had he not been Man, Man had never been delivered. Man then penetrated into the depth of the heart, that is to ſay, into the Secret of the Heart, preſenting his Humanity to their ſight; but concealing his Divinity from them, and hiding from them his form of God, wherein he was equal to his Father; and only permitting to their ſight the form of a Servant, wherein he was leſs than his Father.

R. Our Paſtor is retired; the Fountain of living Water is vaniſhed, and the Sun loſt its Light at his paſſage: For he is now taken who led the Firſt Man Captive. To day our Saviour hath broke both the Locks and Gates of Hell.

V. He hath deſtroyed the priſons of Hell, and overthrown the Powers of the Devil.

For he himſelf was taken, who led Captive the Firſt Man. To day our Saviour, *&c.* to *V.*

V. LESSON.

TO what exceſs did their Search and Care tranſport them? and how they fainted in their Searchings! That our Lord being dead and buried, they ſhould ſet a Guard over his Sepulcher! For they ſaid unto Pilate, That Seducer. By that name they called our Lord Jeſus Chriſt, to the comfort of his Servants, when they are called Seducers. Therefore they ſaid to Pilate, That Seducer ſaid, yet living, After three days I will riſe again. Command therefore the Sepulcher to be kept till the third day, leſt perhaps his Diſciples come and ſteal him, and ſay to the People, He is riſen from the dead: And the laſt error ſhall be worſe than the firſt. Pilate ſaid to them, You have a Guard; go, guard it, as you know. And they departing, made the Sepulcher ſure, ſealing up the Stone with Watchmen.

O all ye that paſs by this way, behold, and ſee, if there be any grief like mine.

V. All ye people, behold, and ſee my grief; if there be any grief like mine.

VI. LES-

VI. LESSON.

THey ſet a Guard of Soldiers to keep the Sepulcher. In the mean time the Earth trembled, and our Lord aroſe, ſignalizing his Reſurrection by ſo many Miracles, that the very Soldiers who guarded his Body became Witneſſes, and could have declared it, if they had willed to have ſpoken truth. But Avarice, which had poſſeſſed that Companion-Diſciple of Chriſt, had likewiſe entred the Hearts of thoſe Soldiers who kept the Sepulcher. We will give you Money, ſaid they, and ſay, That whilſt ye were aſleep, his Diſciples came and ſtole him away. Truly they failed in their vain Searches. Unhappy as ye are, What have ye ſaid? Where is your Subtilty and Cunning? Are ye ſo blind? Have ye ſo little Senſe? Are ye ſo wicked and malicious, to utter ſuch Words? O unhappy Craft! What haſt thou ſaid? Doſt thou forſake ſo much the Light of Counſel and Piety? And art thou ſo much drowned in Cunning and Wickedneſs, as to ſay this? Do ye ſay, That whilſt ye ſlept, his Diſciples came and ſtole him away? You produce ſleeping Witneſſes; but rather you have ſlept your ſelf, ſince you are loſt in your vain Search.

Behold, how the Juſt periſheth, and there is none that conſidereth in his heart; and men of mercy are gathered away, becauſe there is none that underſtandeth: for at the face of malice is the Juſt gathered away: and his memory ſhall be in peace.

V. As a Lamb before his ſhearer, he ſhall be dumb, and ſhall not open his mouth. From diſtreſs and from judgment he was taken up: And his memory ſhall be in peace.

Behold, how the juſt periſheth, *&c.* to *V.*

Third Nocturn.

Pſalm 53.

Ant, God helpeth me, and our Lord is the receiver of my ſoul.

Deus in nomine tuo ſalvum me fac.

O God, ſave me in thy name: and in thy ſtrength judge me.

O God, hear my prayers with thine ears: receive the words of my mouth.

Becauſe ſtrangers have riſen up againſt me, and the ſtrong have ſought my ſoul: and they have not ſet God before their eyes.

For behold, God helpeth me: and our Lord is the receiver of my ſoul.

Turn away the evils to mine enemies: and in thy truth deſtroy them.

I will voluntarily ſacrifice to thee; and will confeſs to thy name, O Lord, becauſe it is good.

Becauſe thou haſt delivered me out of all tribulation: and mine eye hath looked down upon mine enemies.

Ant. God helpeth me; and our Lord is the receiver of my ſoul.

Pſalm

Pſalm 75.

Ant. And his place is made in peace: and his habitation in Sion.

Notus in Judæa Deus.

GOd is known in Jewry: in Iſrael his name is great.

And his place is made in peace: and his habitation in Sion.

There he brake the powers of bows: the ſhield, the ſword, and the battel.

Thou doſt illuminate marvelouſly from the eternal mountains: all the fooliſh of heart were troubled.

They ſlept their ſleep: and all the men of riches found nothing in their hands.

At thy reprehenſion, O God of Jacob, they have ſlumbred that mounted on horſes.

Thou art terrible, and who ſhall reſiſt thee? from that time thy wrath.

From heaven thou haſt made thy judgment heard: the earth trembled, and was quiet.

When God aroſe unto judgment, that he might ſave all the meek of the earth.

Becauſe the cogitation of man ſhall confeſs to thee: and the remains of the cogitation ſhall keep feſtival day to thee.

Vow ye, and render to our Lord your God: all ye that round about him bring gifts.

To the terrible, and him that taketh away the ſpirit of princes, terrible to the kings of the earth.

Ant. His place is made in peace: and his habitation in Sion.

Pſalm

Pſalm 87.

Ant. I am become as a man without help; free among the dead.

Domine Deus ſalutis meæ.

O Lord, the God of my ſalvation: in the day have I cried, and in the night before thee.

Let my prayer enter in thy ſight: incline thine ear to my petition.

Becauſe my ſoul is repleniſhed with evils: and my life hath approached to hell.

I am accounted with them that deſcend into the lake: I am become as a man without help, free among the dead.

As the wounded ſleeping in the ſepulchers, of whom thou art mindful no more: and they are caſt off from thy hand.

They have put me in the lower lake: in the dark places, and in the ſhadow of death.

Thy fury is confirmed upon me: and all thy waves thou haſt brought in upon me.

Thou haſt made my familiars far from me: they have put me abomination to themſelves.

I was delivered, and came not forth: mine eyes languiſhed for poverty.

I cried to thee, O Lord, all the day: I ſtretched out my hands to thee.

Wilt thou do marvels to the dead: or ſhall Phyſicians raiſe to life, and they confeſs to thee?

Shall any in the ſepulcher declare thy mercy: and thy truth in perdition?

Shall

Shall thy marvellous works be known in darkneſs: and thy juſtice in the land of oblivion?

And I, O Lord, have cried to thee: and in the morning ſhall my prayer prevent thee.

Why doſt thou, O Lord, reject my prayer: turneſt away thy face from me?

I am poor, and in labors from my youth: and being exalted, humbled and troubled.

Thy wraths have paſſed upon me: and thy terrors have troubled me.

They have compaſſed me as water all the day: they compaſſed me together.

Thou haſt made friend and neighbor far from me: and my familiar, becauſe of miſery.

Ant. I am become as a man without help: free among the dead.

V. His place is made in peace.

R. And his habitation in Sion.

Pater noſter, *in ſecret.*

VII. LESSON.

Taken out of the Epiſtle of St. Paul *the Apoſtle to the* Hebrews, *Ch.* 9.

CHriſt aſſiſting an high prieſt of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats or of calves, but by his own blood, entred in once into the holies, eternal redemption being found. For if the blood of goats

goats and of oxen, and the ashes of an heifer being sprinkled, sanctified the polluted to the cleansing of the flesh: How much more hath the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleansed our conscience from dead works, to serve the living God?

R. The kings of the earth have risen up, and the princes are assembled together, ✠ against the Lord, and against his Christ.

V. Why have the nations raged, and the people meditated vain things?

Against the Lord, and against his Christ.

VIII. LESSON.

AND therefore he is the mediator of the new testament: that death being a mean unto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come between: for a testament is confirmed in the dead: otherwise it is yet of no value whilst the testator liveth. Whereupon neither was the first certes dedicated without blood.

R. I am accounted with them that descend into the lake. ✠ I am become as a man without help, free among the dead.

V. They have put me in the lower lake: in the dark places, and in the shadow of death.

I am become as, *&c.* to *V.*

IX. LES-

IX. LESSON.

FOr all the commandment of the law being read of Moyſes to all the people, he taking the blood of calves and goats, with water and ſcarlet-wool and hyſſop, ſprinkled the very book alſo it ſelf, and all the people, ſaying, This is the blood of the teſtament; which God hath commanded unto you. The tabernacle alſo, and all the veſſels of the miniſtery, he in like manner ſprinkled with blood. And all things almoſt according to the law are cleanſed with blood: and without ſhedding of blood there is not remiſſion.

R. Our Lord being buried, his monument was ſealed, rolling a ſtone againſt the mouth of the monument, ✠ ſetting ſoldiers who might guard it.

V. The chief prieſts came unto Pilate, and asked of him, ſetting ſoldiers wo might keep him.

R. Our Lord being buried. to *V.*

AT

LAUDS.

The Church tells us, That to receive benefit from CHRIST's Death, we muſt have a hearty and true Repentance.

An hymn,

Anthymn, taken out of the 13*th. Ch. of the Prophet* Oſee.

Ant. I Will be thy death, O death: thy bit will I be, O hell.

Pſalm 50.

Miſerere mei Deus, *&c. as before,* p. 135.

Anthymn, taken out of the 12*th. Ch. of the Prophet* Zachary.

They ſhall lament him with lamentation as it were upon an only begotten, becauſe our innocent Lord is ſlain.

Pſalm 42.

Judica me Deus & diſcerne cauſam meam.

JUdge me, O God, and diſcern my cauſe from the nation not holy, from the unjuſt and deceitful man deliver me.

Becauſe thou art God my ſtrength: why haſt thou repelled me? and why go I ſorrowful, whilſt the enemy afflicteth me?

Send forth thy light and thy truth: they have conducted me, and brought me into thy holy hill, and into thy tabernacles.

And I will go into the altar of God: to God, which maketh my youth joyful.

I will confeſs to thee on the harp, O God, my God: Why art thou ſorrowful, O my ſoul? and why doſt thou trouble me?

Hope in God, becauſe yet I will confeſs to him: the ſalvation of my countenance, and my God.

Ant. They ſhall lament him with lamentation, as it were upon an only begotten: becauſe our innocent Lord is ſlain.

Ant. Behold, all ye people, and ſee my grief.

The Pſalm Deus, Deus meus, *as before*, p. 139.

Ant. From the gate of hell deliver my ſoul, O Lord.

The Canticle of Ezechias, *Iſa.* 38.

Ego dixi in dimidio dierum meorum.

I Have ſaid, In the midſt of my days ſhall I go to the gates of hell.

I have ſought the reſidue of my years: I have ſaid, I ſhall not ſee our Lord God in the land of the living.

I ſhall behold man no more, and the inhabiter of reſt.

My generation is taken away, and is wrapped together from me, as the tent of ſhepherds.

My life is cut off as by a weaver: whilſt I yet began, he cut me off: from morning until night thou wilt make an end of me.

I hoped until morning: as a lion ſo hath he broken all my bones.

From morning until evening thou wilt make an end of me. As a young ſwallow, ſo will I cry, I will meditate as a dove.

Mine eyes are weakned, looking on high.

Lord, I ſuffer violence, anſwer for me. What ſhall I ſay, or what ſhall he anſwer me? whereas himſelf hath done it.

I will recount to thee all my years, in the bitterneſs of my ſoul.

Lord, if mans life be ſuch, and the life of my ſpirit in ſuch things, thou ſhalt chaſtiſe me, and ſhalt quicken me. Behold, in peace is my bitterneſs moſt bitter.

But thou haſt delivered my ſoul that it ſhould not periſh: thou haſt caſt all my ſins behind my back.

Becauſe hell ſhall not confeſs to thee, neither ſhall death praiſe thee: they that go down into the lake, ſhall not expect thy truth.

The living, the living, he ſhall confeſs to thee, as I alſo this day: the father ſhall make the truth known to the children.

O Lord, ſave me, and we ſhall ſing our pſalms all the days of our life in the houſe of our Lord.

Ant. From the gate of hell deliver my ſoul, O Lord.

Ant. O all ye that paſs by this way, behold and ſee, if there be any grief like unto mine.

Pſalm, Laudate Dominum de cœlis, *&c. as before,* p. 143.

V. My

V. My flesh shall rejoyce in hope
R. And thou shalt not give thy holy One to see corruption.

AT BENEDICTUS.

Anthymn.

THe women sitting at the monument, lamented, weeping for our Lord.

The Canticle of Zachary.

Benedictus, *&c. as before* pag. 146.

V. Christ was made obedient for us unto death, even the death of the cross.
R. Wherefore God hath exalted him, and given him a name above all names.

Pater noster, *&c.* Miserere mei Deus, *&c. as before*, pag. 135.

The Prayer.

Respice quæsumus, *&c. as before* pag. 107.

FOR

FOR
SATURDAY
IN
Holy Week.

Add at the end of each Hour to the Verſicle before the Pſalm Miſerere.

V. Chriſt was made for us obedient unto death, even the death of the Croſs.
R. Wherefore God hath exalted him, and given him a Name above all Names.

Pater noſter, *&c. and* Miſerere, *and the Prayer* Reſpice, *or* Look down, *&c.*

At Prime, *as before* pag. 149.

At the Third Hour, *as before* pag. 152.

At the Sixth Hour, *as before* pag. 156.

At the Ninth Hour, *as before* pag. 160.

AT

AT MASS.

The ſtation is in the Church of St. John Lateran, *becauſe formerly the Pope was accuſtomed there to bleſs the Fonts, and ſolemnly adminiſter Baptiſm. The Altars are made ready, and the Canonical hours ſaid, but no Tapers lighted till the beginning of Maſs; in the mean time without the Church, fire is ſtruck out of a Flint, and coals alighted therewith. The Prayer of the None being ended, the Prieſt in his Albe with a Stole and Coap of a violet colour, accompanied with his Miniſters, goes before the Church-gate, there to bleſs the new fire, the Subdeacon carrying the Croſs, and the Acolytes Holy Water, the Thurible without fire, the Box with Frankincenſe and five grains of Incenſe, in a Baſon for the Paſchal Candle.*

V. Our Lord be with you.
R. And with thy ſpirit.

Let us pray.

O God, who by thy Son, the corner-ſtone of thy Church, haſt beſtowed upon thy Faithful the fire of thy ſplendor, ſanctifie ✠ for our uſe, this new fire, drawn out of the flint ſtone, and grant us thy grace, during this Paſchal Feaſt, to be ſo inflamed with celeſtial de-

deſires, that we may arrive with pure hearts to the Solemnity of thy eternal Glory: Through the ſame Chriſt our Lord. *R.* Amen.

Let us pray.

O Almighty Father, never-failing Light, Creator of all Light, bleſs ✠ this Light which is ſanctified and bleſt by thee, who enlighteneſt the whole World, that we may be thereby enlightned and enflamed. And as thou didſt carry a Light before *Moſes*, going out of *Egypt*, ſo alſo be pleaſed to illuminate our hearts and ſenſes, that we may at length arrive to Life and Light Everlaſting: Through Chriſt our Lord. *R.* Amen.

Let us pray.

O Lord, Holy Father, Omnipotent Eternal God, vouchſafe to co-operate with us, who bleſs this fire in thy Name, and in the Name of thy Son our Lord, and of the Holy Ghoſt, and aſſiſt us againſt the fiery darts of the Enemy, enlightning us with thy heavenly Grace: Who liveſt and reigneſt with the ſame, thy only begotten Son, and the Holy Ghoſt, God, for ever and ever. *R.* Amen.

The fire being bleſt, the Prieſt alſo bleſſeth the five grains of Incenſe, to repreſent the perfumes which the devout Women brought to our Saviours Sepulcher, and being fixt to the Paſchal Candle, they repreſent the five Wounds in our Saviours Body, the ſcars whereof he would retain after his Reſurrection.

O God Almighty, pour forth we beſeech, thee, thy abundant bleſſings ✠ upon this incenſe, and renewing the World by an inviſible regeneration, enlighten this night, that not only the Sacrifice which is offered this night, may ſhine by a ſecret mixture of thy ſplendor, but alſo, that in whatever place any part of the Myſtery of this Sanctification ſhall be brought, all ſurprize and malice of the Devil being chaſed away, the vertue of thy Majeſty may aſſiſt. Through Chriſt our Lord. R. Amen.

Whilſt he bleſſes the five grains, one of the Acolits puts ſome of the bleſſ'd fire into the Cenſor, and then the Prieſt puts incenſe into it, and bleſſes it, proteſting by this bleſſing that Adoration is due to God alone, and beſeeches him that his Prayers may riſe as Incenſe unto him, ſaying,

BE thou bleſt by him, in whoſe honor thou ſhalt be burnt.

Then the Prieſt ſprinkles the grains of Incenſe and new fire with the Holy Water, ſaying,

THou ſhalt ſprinkle me, O Lord, with hyſſop, and I ſhall be cleanſed; thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

Then the Deacon putting on a white Dalmatic to repreſent the Angels who declared Chriſts Reſurrection; takes a cane whereunto three ſmall candles are fixed in a triangle, which he lights one after another, to inſtruct us that the light

light of the Gospel which Jesus Christ hath brought unto us, is the work of the blessed Trinity, to whom we are to render thanks.

And therefore advancing towards the Altar, he thrice repeats: viz. *first at his entry; then in the middle of the Church; and finally at the foot of the Altar,*

Behold the light of Christ.

The Faithful answer,

R. Thanks be to God.

The Priest being come to the Altar, goes to the Epistle Corner, and the Deacon having given the cane with the triangular candle to one of the Acolites) asks the Priest's Blessing in the usual manner, saying,

Vouchsafe, Father, to bless.

The Priest, blessing him, saith,

OUR Lord be in thy heart and in thy lips, that worthily and competently thou mayst declare his Paschal Praises: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Deacon placeth the Book upon the Pulpit, and incenseth it, as usually: upon his right hand stands the Subdeacon, with the Cross and the Thurifer with Censor; and upon his left, the two Acolits, one holding the five grains, and the other the cane, and the Faithful

ful all ſtanding up, as is uſual at the Goſpel, he begins as followeth.

MAy the Angelical troops now rejoyce, may the divine Myſteries be celebrated with a holy joy; may the ſound of a comfortable trumpet publiſh the victory of ſo great a King; and may the whole earth be ſenſible of the bleſſing it had, by the ſplendor of the Eternal King, who freed it from that darkneſs which overſpread the whole World. May our Mother, the Church rejoyce alſo at the glympſe of ſo reſplendent light; and may this place reſound with the voices of this Congregation: And therefore I beſeech ye, my beloved Brethren, here preſent, who enlightned with the admirable ſplendor of this holy light, joyn with me, and call upon our Merciful and Almighty God, to the end, that as he hath been pleaſed, not throngh my merits, to advance me to the number of his *Levites*, ſo ſhedding the beams of his light upon me, he will give me grace to perfect the praiſe of this Paſchal Candle. Through, *&c.*
R. Amen.

The Benediction and Praiſe of the Paſchal Candle is very ancient; for this Ceremony is mentioned in Prudentius *his Hymn, who lived in the fourth Age, and St.* Gregory Nazianzenus, *and St.* Ambroſe.

V. Our Lord be with you.
R. And with thy ſpirit.
V. Lift up your hearts.
R. We have raiſed them towards our Lord.

V. Let

V. Let us give thanks to our Lord.
R. It is meet and juſt.

IT is truly meet and juſt, that with all affections of our heart and ſoul, and with the miniſtry of our voice, we glorifie the inviſible God, Father Almighty, and his only Son our Lord Jeſus Chriſt, who hath paid *Adam's* debt for us to his eternal Father; and, by ſhedding his innocent blood, hath blotted out the hand-writing of our old ſins, whereby we are ſubjected to death: For theſe are the Paſchal Feaſts wherein the true Lamb is immolated, and the gates of the Faithful conſecrated by his blood. This is that night wherein firſt thou madeſt our forefathers, the children of *Iſrael*, to paſs the Red Sea dry-foot. This is that night which diſſipated the darkneſs of ſins, by the light of a pillar of fire. This is that night, which ſeparating through the whole World thoſe that believe in Jeſus Chriſt, from the vices of this age, and from the darkneſs, wherein ſinners are ingaged, reſtores them to grace, and aſſociates them to ſanctity. This is that night, wherein the chains of death being broken, Chriſt aſcended Conquerour from Hell. For it would not have availed us to have been born, unleſs Chriſt had been pleaſed to redeem us. O God, how admirable is thy bounty towards us! how ineſtimable thy charity! who didſt deliver up thy Son to redeem thy ſlave. O certain neceſſary ſin of *Adam*, to make us ſenſible of the exceſs of Gods love towards us! ſince it hath been effaced by the death of Jeſus Chriſt. O happy fault, that merited to have ſuch and ſo great a Redeemer! O truly happy night, which alone deſerved'ſt

to

to obſerve the time and moment of Chriſt his riſing from the dead! this is that night of which it is written in the 178th *Pſalm*, The night ſhall ſhine as the day, and the night is my illumination in my delights, therefore the ſanctification of this night baniſheth all crimes, waſheth away all offences, reſtores to innocence thoſe that had been loſt, makes glad the afflicted, reconciles hatred and enmities, reſtores peace and union, and humbles empires.

Here the Deacon puts the five grains of bleſt incenſe in form of a croſs into the candle not yet lighted, which ſignifies the dead body of our Savior, teaching us how adorable the wounds were which he received on the Croſs, where he offered up himſelf a Sacrifice for us to God his Father.

REceive then, O holy Father, from us, on this happy night, the Evening-Sacrifice of this Incenſe, which thy holy Church, by its Miniſters, renders unto thee in the Solemn Oblation of this Wax Candle, made of the work of Bees. And now we acknowledge the praiſe-worthy Benefits of this pillar, lighted from the ſparkling fire, to the honor of God.

Then the Deacon lights the Candle with one of the three Cierges on the Cane, to ſignifie that Jeſus Chriſts reſurrection, as alſo his Incarnation and Paſſion, was the work of the whole Trinity.

WHich (fire) though it be divided, yet looſeth it not any thing in the communi-

cation of its light, feeding it ſelf from the melted Wax, which the Bee hath produced to make the ſubſtance of this precious touch.

Here the Lamps and Tapers are all lighted with the new fire.

O Night, truly bleſſed, wherein the *Egyptians* were pillaged, the *Hebrews* enricht with their ſpoils. The night wherein celeſtial and terreſtial, divine and humane things were conjoyned. We beſeech thee therefore, O Lord, that this Candle, conſecrated to the honor of thy Name, may, without ceaſing, diſſipate the darkneſs of this night, and that its light, aſcending as an acceptable perfume, may mix with the celeſtial lights. Let the morning-ſtar receive its flames; that ſtar, I ſay, which never ſets, and who, being riſen again, and returned from hell, ſhined afreſh upon Mankind. We beſeech thee therefore, O Lord, that granting us peace in our days, thou wilt vouchſafe, amidſt theſe Paſchal-Feaſts, to lead us thy ſervants, to govern and protect us continually, with thy whole Clergy, and all thy faithful, together with our holy Father Pope *N.* and our Biſhop *N.* Regard likewiſe our moſt devout Emperour *N.* and our moſt pious and ſerene King N. and knowing the deſires of their hearts, grant O God, by the ineffable grace of thy bounty and mercy, that they may enjoy a tranquility of perpetual peace, and together with their people, a heavenly victory: by the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghoſt, one God, world without end. *Amen.*

The bleſſing of the Candle being ended, the Deacon puts off his white Tunic, &c. and puts on Violet, and goes to the Prieſt, who puting of his Coap, puts on his Veſtment of Violet, and then at the Epiſtle corner Reads the Propheſies, whilſt they are Sung by the Lector, but without any Title.

The firſt Prophecy, taken out of the 1*ſt. Chapter of* Geneſis.

IN the beginning God created heaven and earth. And the earth was void and vacant, and darkneſs was upon the face of the depth. And the ſpirit of God moved over the waters. And God ſaid, Be light made. And light was made. And God ſaw the light, that it was good; and he divided the light from darkneſs. And there was evening and morning, that made one day. God alſo ſaid, Be a firmament made amidſt the waters: And let it divide between waters and waters. And God made a firmament, and divided the waters, that were under the firmament, from thoſe that were above the firmament. And it was done ſo. And God called the firmament, heaven: And there was evening and morning, that made the ſecond day. God alſo ſaid, Let the waters, that are under the heaven, be gathered together in one place: And let the dry land appear. And it was ſo done. And God called the dry land, earth; and the gathering of waters together, he called ſeas. And God ſaw that it was good. And ſaid, Let the earth ſhout forth green herbs, and ſuch as may ſeed; and

fruit-trees, yielding fruit after his kind, ſuch as may have ſeed in it ſelf upon the earth. And it was done ſo. And the earth brought forth green herb, ſuch as ſeeds according to his kind; and tree that beareth fruit, having ſeed each one according to his kind. And God ſaw that it was good. And there was evening and morning, that made the third day. Again, God ſaid, Be there lights made in the firmament of heaven, to divide the day and night, and let them be for ſigns and ſeaſons, and days and years; to ſhine in the firmament of heaven, and to give light upon the earth. And it was done ſo. And God made two great lights; A greater light to govern the day, and a leſſer light to govern the night; and ſtars. And he ſet them in the firmament of heaven, to ſhine upon the earth, and to govern the day and the night, and to divide the light and the darkneſs. And God ſaw that it was good. And there was evening and morning, that made the fourth day. God alſo ſaid, Let the waters bring forth creeping creature, having life, and flying foul, over the earth, under the firmament of heaven. And God created huge whales, and all living and moving creature, that the waters brought forth according to each ſort, and all foul, according to their kind. And God ſaw that it was good. And he bleſſed them, ſaying, Increaſe and multiply, and repleniſh the waters of the ſea: and let the birds be multiplied upon the earth. And there was evening and morning, that made the fifth day. God ſaid moreover, Let the earth bring forth living creature in his kind, cattel, and ſuch that creep, and beaſts of the earth, according to their kinds. And it was ſo done. And God made the

beaſts

beasts of the earth, according to their kinds. and cattel, and all that creepeth on the earth, in his kind. And God saw that it was good: And he said, Let us make man to our own image and likeness: let him have dominion over the fishes of the sea, and the fouls of the air, and the beasts, and the whole earth, and all creeping creature that moveth upon the earth. And God created man to his own image; to the image of God he created him: male and female he created them. And God blessed them, and saith, Increase and multiply, and replenish the earth, and subdue it; and rule over the fishes of the sea, and fouls of the air, and all living creatures that move upon the earth. And God said, Behold, I have given you all manner of herb that seedeth upon the earth, and all trees that have in themselves seed of their own kind, to be your meat; and to all beasts of the earth, and to every foul of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all things that he had made; and they were very good. And there was evening and morning, that made the sixth day. The heavens therefore and the earth were fully finished, and all the furniture of them. And the seventh day God ended his work, which he had made; and rested the seventh day from all the work that he had done.

Let us pray

Deacon. Let us bend our knees.

Subdeacon. R. Lift up your ſelves.

The Prayer.

O God, who, by an admirable effect of thy power, haſt created man, and yet more powerfully haſt redeemed him, grant, we beſeech thee, ſtrength of our reaſon, that we may overcome all allurements to ſin, and, at length, enjoy eternal happineſs: Through our Lord Jeſus Chriſt. *Amen.*

The Second Propheſie, out of the 5th, 6th, 7th, and 8th. Chap. of Geneſis.

NOE, when he was five hundred years old, begat, *Sem, Cham,* and *Japhet.* And after that men began to be multiplied upon the earth, and procreation of Daughters, the Sons of God, ſeeing the Daughters of Men, that they were fair, took to themſelves Wives out of all which they had choſen. And God ſaid, My ſpirit ſhall not remain with man for ever, becauſe he is fleſh; and his days ſhall be an hundred and twenty years. And Gyants were upon the earth in thoſe days. For after the ſons of God did company with the Daughters of men, and they brought forth children: theſe be the mighty of the old World, famous Men. And God, ſeeing the malice of men was much upon the earth, and that all the cogitation of their hearts was bent to evil at all times, it repented him, that he had made man upon earth. And touched inwardly with ſorrow of heart, I will (ſaith he) clean take away man, whom I have created, from the face of the earth,

earth, from man, even to beasts; from that which creepeth, even unto the fouls of the air: for it repenteth me, that I have made them. But *Noe* found grace before our Lord. These are the generations of *Noe*. *Noe* was a just and perfect man in his generations: He did walk with God. And he begat three sons, *Sem*, *Cham*, and *Japhet*. And the earth was corrupted before God, and was repleniſhed with iniquity. And when God had perceived that the earth was corrupted, (for all fleſh had corrupted his way upon earth) he ſaid to *Noe*, The end of all fleſh is come before me: the earth is repleniſhed with iniquity from the face of them: and I will deſtroy them with the earth. Make thee an Ark of timber-plank: cabinets ſhalt thou make in the earth, and ſhalt pitch it within and without with Bitumen. And thus ſhalt thou make it. The length of the Ark ſhall be three hundred cubits, fifty cubits the breadth, and thirty cubits the heighth of it. Thou ſhalt make a window in the Ark; and in a cubit finiſh the top of it: and the door of the Ark ſhalt thou ſet at the ſide below; middle chambers, and third lofts ſhalt thou make in it. Behold, I will bring the waters of a great flood upon the earth, that I may deſtroy all fleſh, wherein there is breath of life under Heaven. All things that are in the earth ſhall be conſumed. And I will eſtabliſh my covenant with thee, and thou ſhalt enter into the Ark, thou and thy ſons, and thy wife, and the wives of thy ſons, with thee. And of all living creatures, of all fleſh thou ſhalt bring pairs into the Ark, that they may live with thee, of the male ſex, and the female. Of fouls according to their kind, and of beaſts

in their kind, and of all that creepeth on the earth, according to their kind: pairs of all ſorts ſhall enter in with thee, that they may live. Thou ſhalt take therefore with thee of all meats, that may be eaten, and thou ſhalt lay them up with thee; and they ſhall be meat for thee and them. *Noe* therefore did all things which God commanded him. And he was ſix hundred years old, when the waters of the flood overflowed the earth. Then all the fountains of the great depth were broken up, and the flood-gates of heaven were opened; and the rain fell upon the earth forty days and forty nights. In the very point of that day entred *Noe*, and *Sem*, *Cham*, and *Japhet*, his ſons, and his wife, and the three wives of his ſons, with them into the Ark, they and every beaſt, according to their kind; and all cattle in their kind, and all that moveth upon the earth, according to their kind; and all foul according to their kind. Moreover the Ark floated upon the waters. And the waters prevailed out of meaſure upon the earth: and all the high mountains under the whole heaven were covered. Fifteen cubits higher was the water above the mountains which it covered. And all the fleſh was conſumed, that moved upon the earth, of foul, of cattle, of beaſts, and of all creepers that creep upon the earth. But only *Noe* remained, and they that were with him in the Ark. And the waters held on above the earth, an hundred and fifty days. And God remembred *Noe*, and all the beaſts, and all the cattel which were with him in the Ark; and brought a wind upon the earth, and the waters decreaſed. And the fountains of the depth, and the flood-gates of heaven were ſhut up, and

the

the rain from heaven was ſtaid. And the waters returned from the earth, going and coming; and they began to decreaſe after an hundred and fifty days. And after that forty days were paſſed, *Noe* opened the window of the Ark, which he had made, let forth a crow; which went forth, and did not return, till the waters were dried upon the earth. He ſent forth alſo a dove after him, to ſee if the waters were ceaſed yet upon the face of the earth; which finding not where her foot might reſt, returned to him into the Ark; for the waters were upon the whole earth, and ſtretched forth his hand and caught her, and brought her into the Ark. And having expected yet ſeven more days, again he let forth a dove out of the Ark, but ſhe came to him at eventide, carrying a bough of an olive tree that had green leaves in her mouth. *Noe* therefore underſtood, that the waters were ceaſed upon the earth. And he expected nevertheleſs other ſeven days: and he ſent forth a dove, which returned not any more to him. And God ſpake to *Noe*, ſaying, Go forth of the Ark, thou and thy wife, thy ſons and the wives of thy ſons with thee. All cattel which are with thee of all fleſh, as well in fowls as in beaſts; and all creepers, that creep upon earth, bring out with thee, and go ye upon the earth, encreaſe and multiply upon it. *Noe* therefore went forth, and his ſons, his wife, and the wives of his ſons with him. Yea, and all cattel, beaſts, and creepers, that creep upon the earth, according to their kind, went forth out of the Ark. And *Noe* built an Altar to our Lord; and taking of all cattel, and fowls that were clean, offered holocauſts upon the Altar. And our Lord ſmelled a ſweet ſavour.

Let us pray.

V. Let us kneel.
R. Lift up your ſelves.

The Prayer.

O God whoſe power is unchangeable, and light eternal, look favourably upon the myſtical and wonderful body of thy whole Church, and by the effect of thy continual conduct, compleat tranquility, the ſalvation of mankind, that all the world may experimentally ſee, that thou haſt raiſed what was fallen, and renewed what was decayed; and that all things are re-eſtabliſhed by him, from whom they had their beginning; our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The third Prophecy, taken out of the 22d Chapter of Geneſis.

IN thoſe days God tempted *Abraham*, and ſaid to him, *Abraham, Abraham*, But he anſwered, Here I am. He ſaid to him, Take thy only begotten Son, whom thou loveſt, *Iſaac*, and go into the land of viſion, and there thou ſhalt offer him for an holocauſt, upon one of the mountains, which I will ſhew thee. Therefore *Abraham*, riſing up in the night ſadled his aſs, taking with him two young men, and *Iſaac* his ſon; and when he had cut wood

for

for the holocauſt, he went his way to the place which God had commanded him. And the third day, lifting up his eyes, he ſaw the place afar off. And he ſaid to his young men, Tarry you here with the aſs: I and the boy going with ſpeed as far as yonder, after we have adored, will return to you. He took alſo the wood of the holocauſt, and laid it upon *Iſaac* his ſon: and himſelf carried in his hand fire and a ſword. And as they went together, *Iſaac* ſaid to his Father, My Father, and he anſwered, What wilt thou, ſon? Behold, ſaith he, fire and wood: where is the victim of the holocauſt? And *Abraham* ſaid, God will provide unto himſelf the victim of the holocauſt, my ſon. They went therefore together, and they came to the place which God had ſhewed him, wherein he builded an altar, and laid the wood in order upon it. And when he had bouud *Iſaac* his ſon, he laid him on the altar, upon the pile of wood, and ſtretched forth his hand, and caught the ſword for to ſacrifice his ſon. And behold an angel of our Lord, from heaven, cried ſaying, *Abraham, Abraham,* who anſwered, Here I am. And he ſaid to him, Stretch not forth thy hand upon the boy; neither do thou any thing to him: Now I have known, that thou feareſt God, and haſt not ſpared thy only begotten ſon, for my ſake. *Abraham* lifted up his eyes, and ſaw behind his back, a ram among the briers, ſticking faſt by the horns; which he took, and offered an holocauſt, inſtead of his ſon. And he called the name of that place, Our Lord ſeeth: whereupon, even to this day, it is ſaid in the mountain, Our Lord will ſee. And the angel of our Lord called *Abraham* the ſecond time from heaven ſaying, By my own ſelf have I ſworn,

faith our Lord, becauſe thou haſt done this thing, and haſt not ſpared thy only begotten ſon for my ſake; I will bleſs thee, and I will multiply thy ſeed as the ſtars of heaven, and as the ſand that is by the ſea-ſhore: thy ſeed ſhall poſſeſs the gates of his enemies. And in this ſeed ſhall be bleſſed all the nations of the earth, becauſe thou haſt obeyed my voice. *Abraham* returned to his yonng men, and they went to *Berſabee* together, and he dwelt there.

Let us pray.

Let us bow our knees.
R. Lift up your ſelves.

The Prayer.

O God, the ſovereign Father of the Faithful, who by the grace of Adoption, through the whole world, multiplieſt the children of thy promiſe, and by this Paſchal Sacrament, (*viz.* by the ſacrifice of thy Son, whereof the Paſchal Lamb and the ſacrifice of *Iſaac* was a figure) makeſt thy ſervant *Abraham* in his ſtead, the Father of all Nations according to thy promiſe, grant that thy people may worthily enter into the grace of their vocation. Through our Lord Jeſus Chriſt, *&c.*

The fourth Prophecy out of the 14th Chapter of Exodus.

IN thoſe days when the morning-watch was come, behold, our Lord, looking upon the *Egyptians*

Egyptians camp, through the pillar of the fire and the cloud, ſlew their army, and overthrew the wheels of their chariots; and they were born in the depth. The *Egyptians* therefore ſaid, Let us fly from *Iſrael*, for the Lord fighteth for them againſt us. And our Lord ſaid to *Moſes*, Stretch forth thy hand upon the ſea, that the waters may return to the *Egyptians*, upon their chariots and horſemen. And when *Moſes* had ſtretched forth his hand againſt the ſea, it returned in the firſt break of day, to the former place, and the *Egyptians* flying away, the waters came upon them, and our Lord enwrapt them in the midſt of the waves. And the waters returned and overwhelmed the chariots and the horſemen of all *Pharaoh*'s army, who following were entred into the ſea: neither did there ſo much as one of them remain. But the children of *Iſrael* marched through the midſt of the dry ſea: and the waters were unto them as inſtead of a wall, on the right hand and on the left. And our Lord delivered *Iſrael* in that day out of the hand of the *Egyptians*. And they ſaw the *Egyptians* dead upon the ſea-ſhore; and the mighty hand, that our Lord had exerciſed againſt them. And the people feared our Lord, and they believed our Lord, and *Moſes* his ſervant. Then ſang *Moſes*, and the children of *Iſrael*, this ſong to our Lord, and ſaid,

The Tract taken out of the Eighteenth Chapter of Exodus.

LEt us ſing unto the Lord, for he triumphed gloriouſly: The horſe and his rider hath

he caſt into the ſea. He is made a helper and protector to me for ſalvation

V. He is my God, and I will honor him: my fathers God, and I will exalt him.

V. The Lord is a deſtroyer of war: the Lord is his Name.

Let us pray.

V. Let us bow our knees.
R. Lift up your ſelves.

The Prayer.

O God, who makeſt us ſee, even in our days, the miracles wrought by thee in paſt ages; that what thou didſt in the delivery of one people from the power of *Egypt*, thou wroughteſt for the ſalvation of the *Gentiles*, through the water of regeneration; grant, that all the nations of this world may become true children of *Abraham*, and enter into the dignity of being children of *Iſrael*. Through our Lord Jeſus Chriſt, *&c.*

The Fifth Propheſie, taken out of the 54th. and 55th. Chap. of Iſay.

THis is the inheritance of the ſervants of our Lord, and their juſtice with me, ſaith our Lord. All ye that thirſt, come to the waters; and you that have no ſilver, make haſte; buy and eat; come, buy without ſilver, and without any exchange, wine and milk. Why beſtow ye your ſilver, not for bread; and your labour, not for ſatiety? Hearing, hear ye me, and

and eat that which is good, and your ſoul ſhall be delighted in fatneſs. Incline your ear, and come to me; hear, and your ſoul ſhall live: and I will make an everlaſting covenant with you, the faithful mercies of *David*. Behold, I have given him for a witneſs unto the people; for a prince and maſter to the *Gentiles*. Behold, thou ſhalt call the nation, which thou knoweſt not, and the nations, that knew not thee, ſhall return to thee, becauſe of the Lord thy God, and the holy one of *Iſrael*, becauſe he hath glorified thee. Seek ye the Lord, whiles he may be found: invocate him, whiles he is near. Let the impious forſake his way, and the unjuſt man his cogitations, and return to our Lord, and he will have mercy on him. And to our God, becauſe he is bountiful to forgive; for my cogitations are not your cogitations, nor your ways my ways, ſaith our Lord. For as the heavens are exalted above the earth, ſo are my ways exalted above your ways, and my cogitations above your cogitations. And as the ſhower cometh down, and the ſnow from heaven, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh it to ſpring, and giveth ſeed to the ſower, and bread to him that eateth: ſo ſhall my word be, which ſhall proceed from my mouth. It ſhall not return to me void; but it ſhall do what things ſoever I would, and ſhall proſper in theſe things, for which I ſent it, ſaith our Lord God.

Let us Pray.

Let us bow our knees.
R. Lift up your ſelves.

The Prayer.

ALmighty and Eternal God, multiply, for the honor of thy Name, that which thou haſt promiſed to the faith of our forefathers, and encreaſe by an holy adoption, thy Church with new children, to receive the effects of thy promiſes: that ſo they may ſee that almoſt accompliſhed, which the Saints formerly doubted not but would come to paſs: Through our Lord Jeſus Chriſt. *Amen.*

The ſixth Propheſie, taken out of the 3d. Chap. of Baruch.

HEar, *Iſrael*, the commandments of life: hearken with your ears, that you may know prudence. What is the matter, *Iſrael*, that thou art in the land of the enemies? Thou art waxed old in ſtrange land; thou art defiled with the dead; thou art reputed with them, that go into hell. Thou haſt forſaken the fountain of wiſdom. For if thou hadſt walked in the way of God, thou hadſt verily dwelt in peace everlaſting. Learn where wiſdom is, where underſtanding is, that thou mayeſt know withal, where is the long continuance of life and living; where the light of the eyes and peace is, who hath found the place thereof? and who hath entred into the treaſures thereof? where are the princes of the *Gentiles*, and they that rule over the beaſts, that are upon the earth, that play with the birds of heaven; that treaſure up ſilver and gold, wherein men have confidence, and there is no end of their getting?

getting? which fashion silver, and are careful; neither is there invention of their works. They are destroyed, and are gone down to hell, and others are risen up in their place. Young men saw the light, and dwelt upon the earth, but the way of discipline they knew not, neither understood they the paths thereof; neither have their children received it. It is made far from their face. It hath not been heard in the land of *Canaan*; neither hath it been seen in *Theman*. The children of *Agar* also, that seek out the prudence that is of the earth; merchants of Myrrh, and of *Theman*, and fablers, and searchers of prudence and understanding. But the way of wisdom they have not known; neither have they remembred the paths thereof. O *Israel* how great is the house of God, and how great is the place of his possession! It is great, and hath no end; high and unmeasurable. There were the gyants, those renowned that were from the beginning of big stature, expert in war. These did not our Lord chuse, neither found they the way of discipline, therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath ascended into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her above chosen gold? There is none that can know her ways, nor that can search out her paths; but he that knoweth all things, knoweth her, and hath found her out by his prudence; he that prepareth the earth in time everlasting, and replenished it with cattel, and four-footed beasts: he that sendeth forth light, and it goeth, and hath called it, and it obeyeth him with trembling. And the stars have gi-

ven light in their watches, and rejoyced: they were called, and they ſaid, Here we are: and they have ſhined to him with chearfulneſs, that made them. This is our God, and there ſhall none other be eſteemed againſt him. He found out all the way of diſcipline, and delivered it to *Jacob* his ſervant, and to *Iſrael* his beloved. After theſe things he was ſeen upon the earth, and was converſant with men.

Let us Pray.

Let us bend our knees.
R. Lift up your ſelves.

The Prayer.

O God, who doſt always multiply thy Church in the call of the *Gentiles*, vouchſafe graciouſly thy continual protection, to all thoſe who ſhall be cleanſed with the waters of baptiſm: Through our Lord Jeſus Chriſt, *&c.*

The Seventh Propheſie, out of the 37th. Chap. of Ezechiel.

IN thoſe days the hand of the Lord was made upon me, and brought me forth in the ſpirit of our Lord, and left me in the midſt of a field, that was full of bones. And he led me about through them on every ſide, and there were very many upon the face of the field, and exceeding dry. And he ſaid to me, Son of man, thinkeſt thou theſe bones ſhall live? And I ſaid, Lord God, thou knoweſt. And he ſaid to me, Propheſie of theſe bones; and thou ſhalt ſay

to

to them, Dry bones, hear ye the word of our Lord. Thus ſaith our Lord God to theſe bones, Behold, I will put ſpirit into you, and you ſhall live. And I will give ſinews unto you, and will make fleſh to grow up over you, and will ſtretch a skin on you: And I will give you ſpirit, and you ſhall live: And you ſhall know, that I am the Lord. And I propheſied as he had commanded me. And there was made a ſound when I propheſied; and behold a commotion, and bones came to bones, every one to his juncture. And I ſaw, and behold, upon them ſinews, and fleſh was grown up, and a skin was ſtretched out in them above; and they had no ſpirit. And he ſaid to me, Propheſie, ſon of man, and thou ſhalt ſay to the ſpirit, Thus ſaith our Lord God, Come, ſpirit, from the four winds, and blow upon theſe ſlain, and let them be revived. And I propheſied as he had commanded me; and the ſpirit entred into them; and they lived, and they ſtood upon their feet, an army paſſing great. And he ſaid to me, Son of man, all theſe bones are the houſe of *Iſrael*. They ſay our bones are withered, our hope is periſhed, and we are cut off. Therefore propheſie, and thou ſhalt ſay to them, Thus ſaith our Lord God, Behold, I will open your graves, and bring you out of your Sepulchers, O my people; and will bring you into the land of *Iſrael*. And you ſhall know, that I am the Lord, when I ſhall have opened your Sepulchers, and ſhall have brought you out of your graves, O my people: And ſhall have given my ſpirit in you; and you ſhall live: And I ſhall make you reſt upon your ground, ſaith our Lord God.

Let us Pray.

Let us bow our knees.
R. Lift up your ſelves.

The Prayer.

O God, who by Holy Scriptures, Old and New, inſtructeſt us to celebrate the Paſchal Myſteries, grant us to know the grandeur of thy mercy, that, receiving the gifts in this life, we may be raiſed to a firm hope of thy future bleſſings: Through our Lord Jeſus Chriſt. *Amen.*

The Eighth Propheſie, taken out of the 4th. Ch. of Iſay.

AND ſeven women ſhall take hold of one man in that day, ſaying, we will eat our own bread, and be covered with our garments; only let thy Name be called upon us; take away our reproach. In that day the bud of our Lord ſhall be in magnificence and glory, and the fruit of the Earth high; and exultation to them that ſhall be ſaved of *Iſrael.* And it ſhall be, every one that ſhall be left in *Sion*, and ſhall remain in *Jeruſalem*, ſhall be called Holy: every one that is written in life in *Jeruſalem.* If our Lord ſhall cleanſe the filth of the Daughters of *Sion*, and ſhall waſh the bloud of *Jeruſalem* out of the midſt thereof in the ſpirit of judgment, and the ſpirit of heat: And our Lord ſhall create upon every place of mount *Sion*, and where he is invocated,

ted, a cloud by the day, and ſmoak, and the brightneſs of flaming fire by night: for upon all glory, protection. And there ſhall be a Tabernacle for a place of ſhadow in the day, from the heat, and for ſecurity, and covert from the whirlwind, and from rain.

The Tract, out of the 5th. Ch. of Iſay.

MY well-beloved hath a Vineyard in a very fruitful Hill.

V. And he fenced it, and planted it with the choiceſt Vine, and built a Tower in the midſt of it.

V. And made a Wine-preſs in it: for the Vineyard of the Lord of Hoſts is the Houſe of *Iſrael.*

Let us pray.

Let us bend our knees.
R. Lift up your ſelves.

The Prayer.

O God, who by the mouth of thy Holy Prophets haſt declared, that for the benefit of all the Children of thy Church, thou ſoweſt good Seed through the whole extent of thy Empire, and improveſt thy choſen Plants; grant of thy bounty, that having rooted up all the Briars and Thiſtles from among thy People, whom thou art pleaſed ſhall be called Vines, they may bring forth good Fruit in abundance, through our Lord Jeſus Chriſt.

The

The Ninth Propheſie, taken out of the 12th. Ch. of Exodus.

IN thoſe days our Lord ſaid unto *Moſes* and *Aaron* in the Land of *Egypt*, this month ſhall be to you the beginning of months; it ſhall be the firſt in the months of the year. Speak ye to the whole aſſembly of the Children of *Iſrael*, and ſay to them; the tenth day of this month let every man take a Lamb by their Families and Houſes. But if the number be leſs than may ſuffice to eat the Lamb, he ſhall take unto him his Neighbor that joyneth to his Houſe, according to the number of ſouls which may ſuffice to the eating of the Lamb. And it ſhall be a Lamb without ſpot, a Male, of a year old: according alſo to which rite you ſhall take a Kid. And you ſhall keep him till the fourteenth day of this month; and the whole multitude of the Children of *Iſrael* ſhall Sacrifice him at even. And they ſhall take of the bloud thereof, and put upon both the Poſts of the Houſes wherein they ſhall eat him. And they ſhall eat the fleſh that night roſted at the fire, and unleavened bread with wild lettice. You ſhall not eat thereof any thing raw, nor boyled in water; but only roaſted at the fire: the head with the feet, and entrails thereof, you ſhall devour: and you ſhall not break one bone of him. Neither ſhall there remain any thing of him until morning. If there be any thing lett, you ſhall burn it with fire. And thus you ſhall eat him. You ſhall gird your reins; and you ſhall have ſhooes on your feet, holding ſtaves in your hands; and you ſhall

eat

eat ſpeedily. For it is the Phaſe (that is, the paſſage) of our Lord.

Let us Pray.

Let us bow our knees.
R. Lift up your ſelves.

The Prayer.

ALmighty and everlaſting God, who art wonderful in the diſpenſation of all thy Works, grant, that thoſe whom thou haſt Redeemed, may be ſenſible, that the Creation of the World in the beginning of time, was not a greater marvel, than that which happened of later days in the immolation of Jeſus Chriſt, our true Paſch: who being God, liveth and reigneth for ever. *Amen.*

The Tenth Propheſie, taken out of the 3d. Ch. of Jonas.

AND the word of the Lord was made to *Jonas* the Prophet the ſecond time, ſaying, Ariſe, and go to *Ninive*, that I ſhall ſpeak to thee. And *Jonas* aroſe, and went into *Ninive*, according to the word of our Lord: And *Ninive* was a great City of three days journey. And *Jonas* began to enter into the City one days journey; and he cryed, and ſaid, as yet fourty days, and *Ninive* ſhall be ſubverted. And the men of *Ninive* believed in God, and they proclaimed a Faſt, and were clothed with ſackcloth from the greater to the leſſer. And the word came to the King of *Ninive*, and he roſe

roſe up out of his Throne, and caſt away his garment from him, and was clothed with ſack-cloth, and ſate in aſhes. And he cried, and ſaid in *Nivive*, from the mouth of the King, and of his Princes, ſaying, Men, and Beaſts, and Oxen, and Cattel, let them not taſt any thing, nor feed, and let them not drink water. And let Men and Beaſts be covered with ſack-clothes, and cry to our Lord in ſtrength; and let every man convert from his evil way, and from the iniquity that is in their hands. Who knoweth, if God will convert, and forgive, and will return from the fury of his wrath; and we ſhall not periſh. And God ſaw their works, that they were converted from their evil way; and our Lord had mercy on his people.

Let us Pray.

Let us kneel.
R. Lift up your ſelves.

The Prayer.

O God, who haſt united ſeveral Nations in confeſſion of thy Name; give us both the will and power to do what thou commandeſt; that thy People, who are called to partake of thy Eternity, may have the ſame faith of Spirit and Piety in their actions: Through our Lord Jeſus Chriſt. *Amen.*

The Eleventh Propheſie, taken out of the 13th. Ch. of Deuteronomy.

IN thoſe days *Moſes* wrote the Canticle, and taught it the Children of *Iſrael.* And our Lord commanded *Joſue*, the ſon of *Nun*, and ſaid, take courage, and be ſtrong; for thou ſhalt bring the Children of *Iſrael* into the land which I have promiſed: and I will be with thee. Therefore after that *Moſes* wrote the words of this law in a volume, and finiſhed it, he commanded the *Levites* that carried the ark of the covenant of our Lord, ſaying, take this book, and put it in the ſide of the ark of the covenant of our Lord your God; that it may be for a teſtimony againſt thee. For I know thy contenttion, and thy moſt ſtiff neck. Whilſt I yet live, and go in with you, you have done always contentiouſly againſt our Lord: how much more, when I ſhall be dead? Gather to me all your ancients by your tribes, and your Doctors; and I will ſpeak theſe words in their hearing, and will invocate againſt them heaven and earth. For I know, that after my death you will do wickedly, and will decline quickly from the way which I have commanded you; and evils ſhall come upon you in the latter times, when you ſhall do evil in the ſight of our Lord, to provoke him by the works of your hands. *Moſes* therefore ſpake in the hearing of the whole aſſembly of *Iſrael* the words of this ſong, and finiſhed even to the end.

The Tract, taken out of the 32d. Ch. of Deuteronomy.

HEar, you heavens, what things I ſpeak: the earth hear the words of my mouth.

℣. My doctrin grow together as rain: my ſpeech flow as the dew.

℣. As it were a ſhower upon the graſs: becauſe I will invocate the Name of our Lord.

℣. Give magnificence to our God: the works of God be perfect, and all his ways judgments.

℣. God is faithful, and without iniquity; juſt and right.

Let us Pray.

Let us kneel.

℟. Lift up your ſelves.

The Prayer.

O God, who raiſeſt the humble, and giveſt courage to the juſt, who wouldeſt by thy ſervant *Moſes* teach this people, by ſinging thy holy Canticle, that the repetition of thy Law might be our inſtruction, make thy power appear, to all nations juſtified by thee; and, allaying their terror by an holy joy, grant, that all their ſins being effaced, through thy mercy, the terror of thoſe pains, menaced by thee, may turn to their good and ſalvation: Through our Lord Jeſus Chriſt.

The

The twelfth Prophecy taken out of the 3d Chapter of Daniel.

IN thoſe days *Nabuchodonoſor* the King made a ſtatue of gold, in height of ſixty cubits, in breadth of ſix cubits; and he ſet it in the field of *Dura* of the province of *Babylon*. Therefore *Nabuchodonoſor* the king, ſent to call together the nobles, the magiſtrates and judges, dukes and tyrants, and rulers and all the princes of the countreys, that they ſhould come together to the dedication of the ſtatue, which *Nabuchodonoſor* the king had erected. Then were the nobles gathered together, the magiſtrates and judges, the dukes and tyrants, and the great men that were placed in the regiments, and all the princes of the country, to come together to the dedication of the ſtatue, which *Nabuchodonoſor* the king, had ſet up. And the crier cried mightily, to you people, and tribes, and tongues, it is ſaid, in the hour that you ſhall hear the ſound of the trumpet, and pipe, and harp of the dulcimer, pſaltery and ſymphony, and all kind of muſical inſtruments, falling, adore ye the golden ſtatue, which *Nabuchodonoſor* the king hath ſet up. But if any man ſhall not adore proſtrate, he ſhall the ſelf-ſame hour be caſt into a furnace of burning fire. After this therefore forthwith, as all the people heard the ſound of the trumpet, the pipe and harp, of the dulcimer and pſaltery, of the ſymphony, and of all kind of muſical inſtruments, all the people, tribes, and tongues, falling, adored the golden ſtatue, which *Nabuchodonoſor* had ſet up. And forthwith

with, in the very ſame time, men of *Chaldee* coming, accuſed the *Jews*, and ſaid to *Nabuchodonoſor*, the king, king live for ever. Thou, O king, haſt made a decree, that every man, which ſhall hear the ſound of the trumpet, pipe and harp, of the dulcimer and pſaltery, of the ſymphony, and of all kind of muſical inſtruments, proſtrate himſelf, and adore the golden ſtatue. And if any man do not proſtrate on the ground and adore, that he be caſt into a furnace of burning fire. There are therefore men of *Jewry*, whom thou didſt appoint over the works of the Province of *Babylon*; *Sidrach*, *Miſach*, and *Abdenago*. Theſe men, O king, have condemned thy decree: thy god's they worſhip not, and the golden ſtatue, which thou haſt erected, they adore not. Then *Nabuchodonoſor*, in fury and in wrath commanded, that *Sidrach*, *Miſach*, and *Abdenago*, ſhould be brought, who immediately were brought before the king. And *Nabuchodonoſor*, the king, pronouncing, ſaid unto them, Indeed *Sidrach*, *Miſach* and *Abdenago*, do not you worſhip my gods? and the golden ſtatue, that I have ſet up, do not you adore? Now therefore, if you be ready, in what hour ſoever you ſhall hear the ſound of the trumpet, the pipe, the harp, of the dulcimer, and pſaltery, and ſymphony, and of all kind of muſical inſtruments, proſtrate your ſelves, and adore the ſtatue which I have made. But if you adore not, the ſelf-ſame hour ye ſhall be caſt into the furnace of burning fire: and what God is there, that ſhall deliver you out of my hand? *Sidrach*, *Miſach* and *Abdenego*, anſwering, ſaid to king *Nabuchodonoſor*, We muſt not anſwer thee concerning this thing. For, behold, our God, whom we worſhip, can ſave us from

from the furnace of burning fire, and out of thy hands, O King, deliver us. But if he will not, be it known to thee, O King, that we worſhip not thy gods: and the golden ſtatue, which thou haſt erected, we adore not. Then was *Nabuchodonoſor* repleniſhed with fury, and the look of his face was altered upon *Sidrach*, *Miſach*, and *Abdenago*; and he commanded, that the furnace ſhould be heated ſeven times more than it had been accuſtomed to be heated. And commanded the ſtrongeſt men of his hoſts, to bind the feet of *Sidrach*, *Miſach* and *Abdenago*, and to caſt them into the furnace of burning fire. And forthwith thoſe men, being bound with their breeches, and head-attire, and ſhooes, and garments, were caſt into the furnace of burning fire. For the commandment of the king did urge; and the furnace was heated exceedingly. Moreover the flame of the fire ſlew thoſe men that had caſt in *Sidrach*, *Miſach*, and *Abdenago*. But theſe three men, *Sidrach*, *Miſach*, and *Abdenago*, fell in the mids of the furnace of burning fire, bound together. And they walked in the mids of the flame, praiſing God and bleſſing our Lord.

Flectamus genua *is not ſaid here, to mind us that theſe three young* Hebrews *would not kneel before the ſtatue of* Nabuchodonoſor, *as Chriſtians ought not to adore the vanities of this World.*

Let us pray.

The

The Prayer.

ALmighty and everlaſting God, the only hope of the world, who by the mouths of thy prophets, haſt manifeſted the myſteries of theſe times, increaſe through thy goodneſs, the fervour of the Vows and Prayers of thy people, that they may obtain that perfection in Faith and Piety which they beg ſince none can advance in vertue, but by thy holy inſpirations: Through our Lord Jeſus Chriſt. *Amen.*

If there is a font to be bleſſed, the Prieſt having finiſhed the Prophecies and Prayers, puting off his veſtment, puts on a violet Coap: and the Croſs and Accolits going before him, and the Paſchal Candle likewiſe accompanying, he goes to the Baptiſtry, the Quire in the mean time ſinging as followeth.

AS the hart panteth after the water-brooks: ſo panteth my ſoul after thee, O God.

V. My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God.

V. My tears have been my meat day and night, while continually they ſay unto me, Where is thy God?

Before the Bleſſing of the font, the Prieſt ſays this following Prayer.

Our Lord be with you.

R. And with thy ſpirit.

Let

Let us pray.

The Prayer.

ALmighty and everlaſting God, look graciouſly upon the devotion of thy people, now to be regenerate, who, as the Hart, thirſt after the waters of thy fountain; and grant that the faith, which they thirſt, may ſanctifie their Soul and Body, by the Sacrament of Baptiſm: Through our Lord Jeſus Chriſt. *Amen.*

Which being ſaid the Prieſt proceeds to the benediction of the Font, ſaying,

Our Lord be with you.
R. And with thy ſpirit.

Let us pray.

The Prayer.

ALmighty and Everlaſting God, bleſs theſe great Myſteries and Sacraments of thine infinite bounty; and to regenerate this new people, which this water of Baptiſm brings thee, pour forth upon them the ſprit of Adoption, ſo that what is to be done by the miniſtry of our weakneſs, may be accompliſhed by the effect of thy power. Through our Lord Jeſus Chriſt thy Son, who liveth, *&c.*

Then

Then the Prieſt raiſing his voice to a higher Tone, as is uſuall at the Preface, ſays,

For ever and ever. *Amen.*

Our Lord be with you.
R. And with thy ſpirit.
Raiſe up your hearts.
R. We have them to our Lord.
Let us give thanks to our Lord God.
R. It is meet and juſt.

IT is truly meet and juſt, right and wholſome, that we always, and in all places, give thee thanks, O Lord, Holy Father, Almighty and Everlaſting God: who by thy inviſible power, doſt wonderfully bring to paſs the effect of thy Sacraments; and though we are unworthy to adminiſter ſo great Myſteries; yet thou not withdrawing the gifts of thy grace, art graciouſly pleaſed to hear our Prayers. God, whoſe ſpirit, in the world beginning, was carried upon the waters, that then its nature might conceive the vertue of ſanctification; God, who, by the waters, waſhing away the ſins of the guilty world, didſt note the figure of regeneration, by the overflowing of the deluge, to the end that the ſame element by a prodigious Myſtery, ſhould be both the deſtruction of vices, and the ſource of vertues, caſt down thine eyes upon the face of thy Church, and multiply in her thy regenerations. Thou, who ſatiateſt thy holy city with joy, by the abundant affluence of thy graces, and openeſt the Fonts of Baptiſm to the whole world, to renew the Nations inhabiting it, that under the Empire of thy Majeſty

jeſty, ſhe may receive the grace of thy only Son, by the vertue of the Holy Ghoſt.

Here the Prieſt divides the Water in form of the Croſs, and then proſecutes, ſaying,

WHom we beſeech, by a ſecret mixture of his Divine Grace, to make this water fruitful, deſigned for the regeneration of men, to the end, that thoſe, who are conceived and ſanctified in the immaculate womb of this Font, may become a heavenly progeny, being regenerated to a new creature; and that all who are diſtinguiſhed either by ſex in the body, or age in time, may be brought forth to the ſame infancy, by grace, which is their ſpiritual mother. Command therefore, O Lord, that all unclean ſpirits may withdraw hence; that all malice, and deceit of the devil, be baniſhed; that no power of the enemy may lurk here, to prepare his ambuſhes, to ſurpriſe by ſecret artifices, to corrupt with his infection.

Here he touches the Water with his hand, (to beg of God by the following words, that it be not prophaned) ſaying,

MAy this holy and innocent creature, O Lord, be free from enterpriſes of the devil; and all malice being ſet apart, may be preſerved in its purity. May it be a fountain of life, a regenerating water, a purifying ſtream, that all thoſe who ſhall be waſhed in this wholſom bath, may obtain the grace to be perfectly purified, by operation and aſſiſtance of the Holy Ghoſt.

Then

Then he ſigns the Font thrice with the ſign of the Croſs, ſaying,

AND therefore I bleſs thee, O creature, water, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by that God who at the beginning of the world, ſeparated thee from the dry land, by his word, and whoſe ſpirit was caried upon thee.

Here the Prieſt divides the water with his Hand, and caſts it toward the four parts of the World; (inſtructing us thereby, that the grace of Baptiſm is poured forth through the whole earth, ſaying,

WHo made thee ſpring in Paradiſe, and dividing thee into four rivers, commanded thee to water the whole earth; who changed thy bitterneſs in the deſart, and made thee potable, by an imprinted ſuavity; and to iſſue out of a rock, to quench his peoples thirſt. I bleſs ✠ thee alſo, through our Lord Jeſus Chriſt, his only Son, who in *Cana Galilee*, changed thee into Wine, by a ſingular miracle of his omnipotency; who walked dry-foot upon thee, and was baptized in thee, by St. *John* in *Jordan*; who cauſed thee, together with blood, to iſſue out of his ſide; and who commanded his diſciples to baptize all thoſe in thee, who ſhould believe in him, ſaying, Go ye, and teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Then

Then he invocates Gods assistance with a profound respect, changing his voice, to the tone of the Lessons saying.

THou, O Omnipotent God, mercifully assist us, observing thy commandments; and, of thy goodness, infuse thy spirit into us.

Then the Priest breaths three times upon the Waters in form of a Cross; saying.

BLess these simple waters with thy mouth, that, besides their natural quality of cleansing the body, they may receive yet further vertue to purifie our souls.

Here the Priest dippeth the hallowed Candle a little into the Water; and goes on in the Tone of the Preface, saying,

MAy the vertue of the Holy Ghost descend upon this water.

This he doth a second time, drawing out and dipping the Candle deeper into the water, and saying: May the vertue, *and then a third time (each time raising his voice) and saying* May *which done, he breaths three times upon the waters, in form of this figure* ☩

AND make the whole substance of this water fruitful, and capable to regenerate.

Then the Priest takes the Taper out of the Water; and prosecutes saying.

May

MAy here all the ſtains of ſin be blotted out; may here nature, created unto thy image, being reſtored to its original dignity, to the honor of its Author, be purified from all filth of the old man; that all, who receive this Sacrament of Regeneration, may be born in true innocency of a new birth:

This he ſaith in a Reading Tone.

Through our Lord Jeſus Chriſt, thy Son, who ſhall come to judge the living and the dead, and the world by fire.

Here the People are ſprinckled with the water; and ſome is reſerved to ſprinckle the houſes of the faithful: which done the Prieſt pours the Oyl *for the* Catechumens *into the Water, croſs-wiſe; ſaying with an intelligble voice as followeth.*

MAy this Font be ſanctified, and made fruitful by this health-giving oyl, for thoſe who ſhall be regenerated therein, unto life everlaſting. *R.* Amen.

Then the Prieſt pours into the Water Oyl *of Chryſm, in manner as before, ſaying.*

MAy this infuſion of the Chriſm of our Lord Jeſus Chriſt, and of the Holy Ghoſt, the comforter, be done in the Name of the Holy Trinity. *R.* Amen.

Laſtly,

Laſtly, the Prieſt pours Oyl and Chriſm together into the Water; in form of a Croſs, ſaying.

MAy this commixture of the Chriſm of Sanctification, and the Oyl of Unction, and of the Water of Baptiſm, be made in the Name of the Father, ✠, and of the Son, ✠, and of the Holy Ghoſt, ✠, R. Amen.

Which done, he mingles the Oyls and Water together, wetting the Font all over therewith, and if any are to be baptized, he proceeds to ſolemn adminiſtration of the Sacrament, as in the Ritual; if not, he returns with his aſſiſtants.

The bleſſing of the Font being ended, the Prieſt accompanied with his Miniſters, goes before the Altar, where they proſtrate before it, whilſt the Quire ſings the Litanies, (to implore the Interceſſion of the Saints.)

But in Churches where no Fonts are, after the twelfth Prophecy is read, and the Prayer following it, Litanies are ſung, to implore the Interceſſion of the Saints.

LOrd, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God, the Father of heaven, have mercy on us.
God, the Son, Redeemer of the World, have mercy on us.

God, the Holy Ghoſt, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy *Mary*, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of Virgins, pray for us.
St. *Michael*, pray.
St. *Gabriel*, pray.
St. *Raphael*, pray.
All ye holy Angels and Archangels, pray for us.
All ye holy Orders of bleſſed Spirits, pray for us.
St. *John Baptiſt*, pray for us.
All ye holy Patriarchs, and Prophets pray for us.
St. *Peter*, pray for us.
St. *Paul*, pray for us.
St. *Andrew*, pray for us.
St. *John*, pray for us.
All ye holy Apoſtles and Evangeliſts, pray for us.
All ye holy Diſciples of our Lord, pray for us.
St. *Stephen*, pray for us.
St. *Laurence*, pray for us.
St. *Vincent*, pray for us.
All ye holy Martyrs, pray for us.
St. *Sylveſter*, pray for us.
St. *Gregory*, pray for us.
St. *Auguſtin*, pray for us.
All ye holy Biſhops and Confeſſors, pray for us.
All ye holy Doctors, pray for us.
St. *Anthony*, pray for us.
St. *Bennet*, pray for us.
St. *Dominick*, pray for us.
St. *Francis*, pray for us.
All ye holy Prieſts and Levites, pray for us.

All

All ye holy Monks and Hermits, pray for us.

St. *Mary Magdalene*, pray for us.

St. *Agnes*, pray for us.

St. *Cecily*, pray for us.

St. *Catharine*, pray for us.

St. *Agatha*, pray for us.

St. *Anaſtaſia*, pray for us.

All ye holy Virgins and Widows, pray for us.

All ye Men and Women, Saints of God, make interceſſion for us.

Be merciful unto us, ſpare us, O Lord.

Be merciful unto us, graciouſly hear us, O Lord.

From all evil, O Lord, deliver us.

From all ſin, O Lord deliver us.

From everlaſting death, O Lord, deliver us.

Through the myſtery of thy holy incarnation, O Lord, deliver us.

Through thy coming, O Lord, deliver us.

Through thy Nativity, O Lord, deliver us.

Through thy Baptiſm and holy faſting, O Lord, deliver us.

Through thy Croſs and Paſſion, O Lord, deliver us.

Through thy Death and Burial, O Lord, deliver us.

Through thy holy Reſurrection, O Lord, deliver us.

Through thy admirable Aſcenſion, O Lord, deliver us.

Through the coming of the holy Ghoſt, the comforter, O Lord, deliver us.

In the day of Judgment, O Lord, deliver us.

We ſinners, do beſeech thee to hear us.

Here the Prieſt riſeth up, and his Miniſters accompanying him, goes into the Sacriſty, to veſt themſelves for the celebrating of Maſs ſolemnly in white veſtments; the Litanies, in the mean time being continued by the Quire.

That thou ſpare us, we beſeech thee, hear us.

That thou vouchſafe to govern and preſerve thy holy Church, we beſeech thee to hear us.

That thou vouchſafe to preſerve our Apoſtolic Prelate, and all Eccleſiaſtical Orders in Holy Religion, we beſeech thee to hear us.

That thou vouchſafe to humble the enemies of thy holy Church, we beſeech thee hear us.

That thou vouchſafe to give Peace and true Concord to Chriſtian Kings and Princes, we beſeech thee hear us.

That thou vouchſafe to comfort, and keep us in thy holy Service, we beſeech thee hear us.

That thou render eternal good things to our Benefactors, we beſeech thee hear us.

That thou vouchſafe to give and preſerve the fruits of the earth, we beſeech thee hear us.

That thou vouchſafe to give eternal reſt to all Faithful departed, we beſeech thee hear us.

That thou vouchſafe graciouſly to hear us, we beſeech thee, hear us.

Lamb of God that takeſt away the ſins of the world, ſpare us, O Lord.

Lamb

Lamb of God, that takeſt away the ſins of the World, hear us, O Lord.

Lamb of God, that takeſt away the ſins of the world, have mercy on us, O Lord.

Chriſt, hear us

Chriſt, graciouſly hear us.

The Litanies being ended, the Prieſt with his Attendance, come to the foot of the Altar, where he makes his Confeſſion: then he aſcends the Altar, and kiſſing it, inenſeth it as uſually. In the mean time Kyrie-Eleiſon *is ſung, ſolemnly three times each, as before,* pag. 25.

Which done, he begins ſolemnly Gloria in Excelſis, *&c. as before,* pag. 165. *and the Bells are now to be rung.*

The Collect.

Which done the Prieſt ſays or ſings.

V. Our Lord be with you.
R. And with thy ſpirit.

Let us Pray.

The Prayer.

O God, who haſt illuſtrated this Night by the glorious Reſurrection of our Lord, conſerve the Spirit of Adoption, given unto thoſe new Children of thy Church; that being renewed both in mind and body, they may ſerve thee with a pure heart, through our Lord Jeſus Chriſt. Amen.

The Leſſon taken out of the Epiſtle of St. Paul *the Apoſtle to the* Coloſſians, *Ch.* 3.

BRethren, if you be riſen with Chriſt, ſeek the things that are above; where Chriſt is ſitting on the right hand of God. Mind the things that are above, not the things that are upon the Earth. For you are dead, and your life is with Chriſt in God: when Chriſt ſhall appear your life, then you alſo ſhall appear with him in Glory.

The Epiſtle being ended, the Prieſt begins ſolemnly Alleluia, *and ſings it three times; raiſing his voice at each of them.*

Alleluia, Alleluia, Alleluia.

V. CONfeſs ye to our Lord, becauſe he is good; becauſe his Mercy continueth for ever.

Then the Tract is ſaid out of the 116 *Pſalm.*

PRaiſe our Lord, all ye Gentiles: praiſe him, all ye People.

V. Becauſe his Mercy is confirmed unto us, and his Truth remains for ever.

Munda cor meum, &c. *as before*, p. 8.

No Tapers are carried, when the Goſpel is read; but Incenſe is uſed, and the Benediction given, as uſual.

The ſequence of the Holy Goſpel according to St. Matthew, *Ch.* 28.

IN the evening of the Sabbath, which dawneth upon the firſt of the Sabbath, came *Mary Magdalen*, and the other *Mary*, to ſee the Sepulcher. And behold, there was made a great earthquake. For the Angel of our Lord deſcended from Heaven, and coming, rolled back the ſtone, and ſate upon it. And his countenance was as Lightning, and his garment as Snow. And for fear of him, the watchmen were frighted, and became as dead. And the Angel anſwering, ſaid to the Women, fear not you. For I know that you ſeek Jeſus, that was crucified. He is not here, for he is riſen, as he ſaid: Come, and ſee the place where our Lord was laid. And going quickly, tell ye his Diſciples, that he is riſen: and behold, he goeth before you into *Galilee*: there you ſhall ſee him. Lo, I have fore-told you.

The Credo is not ſaid; but the Goſpel being ended the Prieſt ſays.

Our Lord be with you.
R. And with thy Spirit.

Then

Let us Pray.

No Offertory is ſaid at this Maſs.

Suſcipe Sancte Pater, &c. *until the Secret, as before* p. 40.

The Secret.

RECEIVE, O Lord, we beſeech thee, the Prayers of thy People, with the Oblations of theſe Hoſts; that the Paſchal Myſteries, which we celebrate, being wholeſom unto us, may by thine aſſiſtance, obtain us life everlaſting: Through our Lord Jeſus Chriſt. Amen.

IT is truly meet and juſt, right and wholeſom, O Lord, that at all times we ſet forth thy praiſes: But more eſpecially in this Night, wherein Jeſus Chriſt, our Paſchal Lamb, was immolated. For he is the true Lamb, who hath taken away the ſins of the World: who by dying hath deſtroyed our death; and by riſing again, hath reſtored life. And therefore with Angels and Arch-angels, with the Thrones and Dominations, together with the Celeſtial Hoſt, we ſing this Hymn of thy Glory without end, ſaying, *Holy, Holy, Holy,* is the Lord God of Sabbath. The Heavens and Earth are full of thy Glory. *Hoſanna* in the higheſt. Bleſſed is he that comes in the name of our Lord: *Hoſanna* in the higheſt.

The

The Canon, to Communicantes, *as before*, pag. 45. *&c.*

PArtaking of the ſame Communion, and celebrating the Solemnity of this bleſſed Night, wherein our Saviour roſe again according to the fleſh: and in the firſt place, honoring the memory of the ever glorious Virgin *Mary*, Mother of our Lord Jeſus Chriſt; of the bleſſed Apoſtles, and Martyrs, *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon* and *Thaddeus*, *Linus*, *Cletus*, *Clement*, *Xyſtus*, *Cornelius*, *Cyprian*, *Laurence*, *Chryſogonus*, *John* and *Paul*, *Coſme* and *Damian*, and of all thy Saints; by whoſe Merits and Prayers grant that in all things we may be guarded with thy Holy Protection, through the ſame our Lord Jeſus Chriſt. Amen.

Hanc igitur Oblationem:

WE therefore beſeech thee, O Lord, to receive graciouſly this Offering of our Servitude, and of thy whole Family; which we preſent unto thee alſo for thoſe whom thou haſt vouchſafed to regenerate by Water and the Holy Ghoſt; granting them remiſſion of all their ſins, giving us Peace in theſe our days; and preſerving us from Eternal Damnation, to command us to be reckoned among thy Elect; Through our Lord Jeſus Chriſt. Amen.

All is ſaid as before, till you come to Agnus Dei. *The Pax is not given, nor* Agnus Dei *ſaid. but the three uſual Prayers enſuing, are ſaid.*

O Lord Jeſus Chriſt, who didſt ſay to thy Apoſtles, Peace I leave unto you, my Peace I give unto you, regard not my ſins; but rather look upon the Faith of thy Church, and grant it that Peace and Union, which may be according to thy will; who liveſt and reigneſt God for ever and ever. Amen.

O Lord Jeſus Chriſt, Son of the living God, who by thy Fathers Will, and by the co-operation of the Holy Ghoſt, by thy death haſt given life to the whole World, deliver me, by this thy Holy Body and Bloud, from all my ſins, and from all evil; make me a true obſerver of thy Commandments; and that I be never ſeparated from thee: who, being God, liveſt and reigneſt for ever. Amen.

O Lord Jeſus Chriſt, let not this participation of thy Body, which I, though unworthy, now preſume to receive, be to my Judgment and Damnation; but through thy Mercy, a wholeſome Medicine to my Infirmities: who, being God, liveſt and reigneſt with God the Father, in the Unity of the Holy Ghoſt, for ever and ever. Amen.

I Will take the Bread of *Heaven*; and will call upon the name of our Lord.

Lord

LOrd, I am not worthy, that thou ſhouldeſt enter under my roof: only ſay the word, and my ſoul ſhall be healed.

Lord, I am not worthy, that thou ſhouldeſt enter under my roof: only ſay the word, and my ſoul ſhall be healed.

Lord, I am not worthy, that thou ſhouldeſt enter under my roof: only ſay the word, and my ſoul ſhall be healed.

THe Body of our Lord Jeſus Chriſt preſerve my Soul to Life everlaſting. Amen.

WHat ſhall I render unto the Lord for all his benefits to me? I will take the Cup of Salvation, and call upon the Name of our Lord.

In ſinging his praiſes, I will call upon our Lord, and I ſhall be ſafe from mine enemies.

THe Blood of our Lord Jeſus Chriſt preſerve my ſoul to life everlaſting. *Amen.*

GRant, O Lord, that we may receive that with a pure heart, which we have taken by our mouthes, and that of a Temporal Gift, it may become an Eternal Remedy unto us.

LEt thy Body, O Lord, which I have received, and thy Blood, which I have drunk, cleave unto my Bowels; and grant that the leaſt ſpot of ſin may not remain in me, who have been ſatiated with thy pure and holy Sacraments: who liveſt and reigneſt, world without end. *Amen.*

Neither Communion, nor Poſt-communion is ſaid, becauſe the Neophytes *did not receive at this Maſs. But the Prieſt, to give God thanks for the Benefits we have received by the Incarnation, Death, and Reſurrection of Jeſus Chriſt, uſes that thankſgiving, which the bleſſed Virgin* Mary, *Mother of our Saviour did, for the whole Body of the Church.*

Secondly to teſtifie, that we ought not to be leſs ſenſible of the Benefits received from God by the merits of his Son, than the Saints of the Old Teſtament, to whom God had revealed them, the Church ſays the 116 *Pſalm.*

Thirdly, the Church teaches us, that in commemorating the Burial and Reſurrection of Jeſus Chriſt, we ought to preſent unto our Saviour the perfumes of our Prayers and good Works, in imitation of the Charity and Zeal of thoſe good Women, who came to his Sepulcher at Day-break, with their Perfumes, to pay him the Duty of their Piety. And therefore the Antiphon is taken out of the 28*th Chapter of St.* Matthew.

After the Conſummation of the bleſſed Sacrament, the Quire begins the Antiph, Alleluia, Alleluia, Alleluia, *for Veſpers, the Communion and Poſt-Communion being wholly omitted: after which the Pſalm.*

Pſalm. 116.

PRaiſe our Lord, all ye Gentiles: praiſe him all ye people:
Becauſe his mercy is confirmed on us: and his truth remains for ever.

Glory

Glory be to the Father, and to the Son, and to the holy Ghoſt.

As it was in the beginning, and now, and ever, and world without end.

Alleluia, Alleluia, Alleluia.

The little Chapter, Verſicle, and Hymn being omitted, the Prieſt begins ſolemnly the following Antiphon for Magnificat.

Another Antiphon out of the 28th Chapter of St. Matthew.

IN the end of the Sabbath, as it began to dawn, in the firſt day of the week, came *Mary Magdalene*, and the other *Mary*, to ſee the Sepulcher. Alleluia.

Whilſt the Magnificat *is ſung the Prieſt incenſeth the Altar.*

The Canticle of the bleſſed Virgin Mary. Luke 2.

MY ſoul doth magnifie our Lord.

And my ſpirit hath rejoyced in God my Saviour.

Becauſe he hath regarded the humility of his handmaid: for behold, from henceforth, all generations ſhall call me bleſſed.

Becauſe he that is mighty, hath done great things to me: and holy is his Name.

And his mercy from generation unto generations: to them that fear him.

He hath ſhewed might in his arm: he hath

diſperſed the proud in the conceit of their heart.

He hath depoſed the mighty from their ſeat: and hath exalted the humble.

The hungry he hath filled with good things: and the rich he hath ſent empty away.

He hath received *Iſrael* his Child: being mindful of his mercy.

As he ſpake to our Fathers: to *Abraham* and his ſeed for ever.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, and now, and ever ſhall be world without end.

Antiphon.

In the end of the Sabbath, as before p. 337.

Our Lord be with you.
R. And with thy ſpirit.

Let us pray.

The Prayer.

POur forth upon us, O Lord, the Spirit of thy Charity, that thoſe who are ſatiated with thy Paſchal Sacraments, through thy goodneſs, may have but one heart, and one will; Through our Lord Jeſus Chriſt. *Amen.*

V. Our Lord be with you.
R. And with thy ſpirit.

Then the Prieſt tells the People, that Maſs being ended, they may retire, ſaying,

You may withdraw: Maſs is ended.
Alleluia, Alleluia, Alleluia.

The Faithful anſwer,

Thanks be to God.
Alleluia, Alleluia, Alleluia.

All the reſt, as before, p. 54.

At Evenſong.

Pater noſter, *&c.* Ave Maria, *&c.*
Alleluia, Alleluia, Alleluia.

The Antiphon, as before pag. 337. *out of the* 28*th Chapter of St.* Matthew.

The Canticle of the bleſſed Virgin, out of the 2*d Chapter of St.* Luke.

As alſo the Antiphon in the end of the Sabbath, &c.

Our Lord be with you.
R. And with thy ſpirit.

Let us pray.

Spiritum nobis Domine, *&c. as before*, pag. 338.

Our Lord be with you.
R. And with thy ſpirit.
Let us bleſs our Lord.
Alleluia, Alleluia, Alleluia.
Thanks be to God.
Alleluia, Alleluia, Alleluia.

FOR SATURDAY IN Holy Week.

At Compline.

All is ſaid as uſually, pag. 64. *in the end except Alleluia to be added; the hymn and Capitulum omitted, and the Antiphon*, At nunc dimittis, (*as before at* Magnificat, *viz.* In the end of the Sabbath) *ſaid as on Doubles, after which the V.* Our Lord be with you. *R.* And with thy Spirit. *The Prayer and the reſt, as uſually.*

The

The Anthymn of the Holy Virgin.

O Queen of Heaven, rejoyce, *Alleluia.*
For he whom thou deſerveſt to bear, *Alleluia*, hath riſen, as he ſaid. *Alleluia.*
Pray unto God for us. *Alleluia.*

V. Rejoyce and be glad, O Virgin *Mary*, *Alleluia.*

R. Becauſe our Lord hath truly riſen. *Alleluia.*

Let us pray.

O God, who by the Reſurrection of thy Son our Lord Jeſus Chriſt haſt vouchſafed to make glad the world: Grant we beſeech thee, that by his Mother the Virgin *Mary* we may receive the joys of Life eternal: Through the ſame Chriſt our Lord.

R. Amen.

V. The Divine Help always remain with us.

R. Amen.

Pater noſter, *&c.* Ave Maria, *&c.* Credo in Deum, *&c.*

ON EASTER-DAY At MASS.

The ſtation in the Church of St. Mary *Major.*

The Introit, taken out of the 138th Pſalm.

I am riſen, and yet am with thee. *Alleluia.* Thou haſt put thy hand upon me. *Alleluia.* Thy knowledge is wonderful. *Alleluia, Alleluia.*

Pſalm 138.

LOrd thou haſt proved me, and haſt known me: thou haſt known my ſitting down, and my riſing up.

Glory be to the Father, *&c.*

Kyrie eleïſon, *&c. as before,* pag. 25.

Gloria in excelſis Deo, *&c. as before* pag. 165.

The Collect.

Let us pray.

The Prayer.

O God, who this day hast opened to us, by thy only begotten Son, the entrance to Eternity through his Victory over Death, vouchsafe, by thy mercy, to grant those petitions which thy preventing grace inspires. Through the same, our Lord Jesus Christ, who with thee, liveth and reigneth, in the Unity of the Holy Ghost, one God, for ever and ever. *Amen.*

The Lesson out of the First Epistle of St. Paul *to the* Corinthians, *and Fifth Chapter.*

BRethren purge the old leven, that you may be a new paste, as you are azyms, for our Pasch Christ is immolated, therefore let us feast not in old leven, nor in the leven of malice and wickedness, but in the azyms of sincerity and truth.

The Gradual, 117*th Psalm.*

THis is the day which our Lord hath made: let us rejoyce and be glad therein.

V. Confess ye unto the Lord, for he is good: because his mercy endureth for ever.

Alleluia, Alleluia, Alleluia.

V. Jeſus Chriſt, who was our Paſch, hath been immolated.

The PROSE.

BRing all, ye dear-bought Nations, bring
Your richeſt Praiſes to your King;
That ſpotleſs Lamb, who, more than due,
Paid for his Sheep, and theſe Sheep, you;
That Innocent Son, who wrought your peace,
And made his Father's anger ceaſe.
Life and Death together fought;
Each to a ſtrange extream were brought;
Life died, but ſoon revived again,
And even by death's ſelf has ſlain.
Say, happy *Magdalen*, O ſay,
What didſt thou ſee there by the way?
I ſaw the Tomb of my dear Lord;
I ſaw himſelf, and him ador'd;
I ſaw the Napkin, and the Sheet,
That bound his Head, and wrapt his Feet;
I heard the Angels witneſs bear,
Jeſus is riſen, he's not here.
Go, tell his followers, they ſhall ſee,
Thine and their hope in *Galilee*.
Thus, Lord, with faithful heart and chearful voice,
We on thy glorious riſing day rejoyce.
O thou, whoſe conquering pow'r o'recame the grave,
By thy victorious grace, us ſinners ſave. *Amen.*
Alleluia.

Which

Which Prose is said till Saturday in Albis inclusively.

Munda cor meum, *as before*, pag. 8.

The Sequence of the Holy Gospel, according to St. Mark, *Ch.* 16.

Munda cor meum, *&c. as before*, pag. 8.

AT that time *Mary Magdalene*, and *Mary* of *James* and *Salome*, brought spices, that coming they might anoint Jesus: And very early, the first of the Sabboths, they came to the monument, the sun being now risen. And they said one to another, Who shall roul us back the stone from the door of the monument? And looking, they saw the stone rouled back; for it was very great. And, entring into the monument, they saw a young man sitting on the right hand, covered with a white robe. And they were astonished, who said to them, Be not dismayed: You seek Jesus of *Nazareth*, that was crucified; he is risen, he is not here; behold the place where they laid him. But go tell his disciples and *Peter*, that he goeth before you into *Galilee*; there you shall see him, as he told you.

Credo, *as before*, pag. 39.

The Offertory, 75*th.* Psalm.

THe earth trembled, and was still, when God arose in judgment. *Alleluia.*

Suscipe Sancte Pater, *&c. till the Secret, as before*, pag. 40.

The Secret.

ACcept, O Lord, we beseech thee, the Prayers of thy people, with the Oblation of these Hosts; that these Paschal Mysteries, which we celebrate, may be wholesom; and, by thy assistance, availing us to obtain Life Everlasting. Through our Lord Jesus Christ, *&c.*

The Preface, till Vere dignum & justum est, *&c. as before*, pag, 43. *&c.*

IT is truly meet and just, right and wholesom, O Lord, that at all times we set forth thy praises: But more especially in this Night, wherein Jesus Christ, our Paschal Lamb, was immolated, who hath taken away the sins of the World: who, by dying, hath destroyed our death; and by rising again, hath restored life. And therefore with Angels and Archangels, with the Thrones and Dominations, together, with the Celestial Host, we sing this Hymn of thy Glory, without end, saying, *Holy, Holy, Holy*, is the Lord God of Sabbath. The Heavens and Earth are full of

thy

thy Glory. *Hosanna* in the highest. Blessed is he that comes in the Name of our Lord: *Hosanna* in the highest.

The Canon, to Communicantes, *as before,* pa. 44.

Communicantes.

PArtaking in the same Communion, and celebrating the Solemnity of this blessed Day, wherein our Lord Jesus Christ, rose again according to the flesh: and in the first place, honoring the memory of the ever blessed Virgin, Mother of our Lord Jesus Christ; and of the blessed Apostles, and Martyrs, *Peter* and *Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon,* and *Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John* and *Paul, Cosme* and *Damian,* and all the other Saints; by whose Merits and Prayers vouchsafe to grant us the assistance of thy protection. Through the same Christ our Lord. *Amen.*

Hanc igitur oblationem, &c.

WE beseech thee therefore, O Lord, to accept this Oblation of our Duty, and of thy whole Family; which we offer up unto thee also, for those whom thou hast vouchsafed to regenerate by Water, and the Holy Ghost; granting them pardon of all their sins; and graciously to give Peace in our days, and

and preserving us from Eternal Damnation to bring us among thy Elect: Through the same Christ our Lord. *Amen.*

Which is said till Saturday *in* Albis *inclusively.*

All the rest till the Communion, as before pag. 45. &c.

The Communion.

St. Paul *to the* Corinthians. *Chapter* 5.

CHrist our Pasche, is sacrificed for us. *Alleluia.*
Therefore let us keep the Feast with the Azymes of sincerity and truth.
Alleluia, Alleluia, Alleluia.

The Post-Communion.

INfuse, O Lord, into us the Spirit of thy Love, that whom thou hast satiated with thy Paschal Sacraments, thou of thy goodness, unite in heart and will. Through our Lord, *&c.*
Ite Missa est. *Alleluia, Alleluia.*
Deo gratias. *Alleluia, Alleluia.*

ON

ON EASTER-MUNDAY At MASS.

The Station is at St. Peters.

The Introit, taken out of Exodus 13.

OUr Lord hath brought you into a Land flowing with Milk and Hony, *Alleluia*, to the end that the law of our Lord may be always in your Mouth, *Alleluia, Alleluia.*

Pſalm 104.

CONfeſs to our Lord, and call upon his Name; make known his works amongſt all Nations.

V. Glory be to the Father, *&c.*

Let us Pray.

The Prayer.

O God, who by thy Paſchal Solemnity haſt conferred remedies upon the World: proſecute thy People, we beſeech thee, with gifts

gifts Cælestial; that they may both deserve to obtain perfect liberty, and also profit unto Eternal Life. Through our Lord Jesus Christ, *&c.*

The Epistle.

A Lesson, taken out of the Acts *of the Apostles, Ch.* 10. *v.* 38.

IN those days *Peter* standing in the midst of the People, said: Men-brethren, you know the word that hath been made through all *Jewry*, for beginning from *Galilee*, after the Baptism which *John* Preached: Jesus of *Nazareth* how God Anointed him with the Holy Ghost and with power, who went throughout doing good and healing all that were oppressed of the Divel, because God was with him. And we are witnesses of all things that he did in the Country of the Jews and in *Jerusalem*, whom they killed hanging him upon a Tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to us, who did eat and drink with him after he rose again from the dead. And he commanded us to Preach to the people, and to testifie that it is he that of God was appointed judge of the living and of the dead. To him all the Prophets give Testimony, that all receive remission of sins by his Name, which believe in him.

The Gradual.

THis is the day which our Lord hath made, come let us rejoyce and be glad therein.

V. Let Israel now acknowledge that God is good,

good, and that his mercy endureth for ever. *Alleluia, Alleluia.*

V. The Angel of our Lord came down from Heaven, and approaching, removed the stone, and sat thereon.

The Sequentia.

Bring all, ye dear-bought Nations, bring, *&c.*
Alleluia. *as above*, pag. 344.

The Sequence of the Holy Gospel, according to St. Luke *Ch.* 24. *v.* 13.

AND behold, two of them went the same day into a Town which was the space of sixty furlongs from *Jerusalem*, named *Emmaus*. And they talked betwixt themselves of all those things that had chanced. And it came to pass, while they talked and reasoned with themselves, Jesus also himself approaching went with them. But their eyes were held that they might not know him. And he said to them: what are these Communications that you confer one with another walking, and are sad? And one whose name was *Cleophas*, answering, said to him: Art thou only a stranger in *Jerusalem*, and hast not known the things that have been done in it, these days? To whom he said: what things? And they said, concerning Jesus of *Nazareth*, who was a man a Prophet, mighty in work and word before God and all the People. And how our chief Priests and Princes delivered him into Condemnation of death, and Crucified him. But we hoped that it was he that should redeem

deem Israel: and now besides all this, to day is the third day since these things were done. But certain women also of ours, made us afraid: who before it was light, were at the monument, and not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive. And certain men of ours went to the monument: and they found it so as the woman said, but him they found not. And he said to them: O foolish, and slow of heart to believe in all things which the Prophets have spoken. Ought not Christ to have suffer'd these things, and so to enter into his Glory? And beginning from Moses and all the Prophets, he did interpret to them in all the Scriptures the things that were concerning him. And they drew nigh to the Town whither they went: and he made semblance to go further. And they forced him, saying: Tary with us, because it is toward night, and the day is now far spent. And he went in with them. And it came to pass, whiles he sate at the Table with them, he took bread, and blessed and brake, and did reach to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other: was not our heart burning in us, whiles he spake in the way, and opened unto us the Scriptures? And rising up the same hour they went back into *Jerusalem*: and they found the eleven gathered together, and those that were with them, saying: That our Lord is risen indeed, and hath appeared to Simon. And they told the things that were done in the way: and how they knew him in the breaking of bread.

Credo, *as before*, 39.

The

The Offertory.

THe Angel of our Lord deſcended from Heaven, and ſaid unto the Woman; he whom you ſeek, is riſen, according as he ſaid. *Alleluia.*

The Secret.

ACcept O Lord we beſeech thee, together with the oblations of theſe Hoſts, the Prayers of thy people, that being initiated with Paſchal Myſteries, by the working of thy grace, they may avail us to life everlaſting through our Lord Jeſus Chriſt, *&c.*

The Preface, as before, pag. 346.

The Communion.

OUr Lord is riſen, and hath appeared to *Peter. Alleluia.*

The Poſt-Communion.

POur into us O Lord the Spirit of thy love that thy Piety may render unanimous whom the Paſchal Sacraments here fed to ſatiety. Through our Lord, in unity of the ſame Holy Ghoſt.

ON EASTER-TUESDAY At MASS.

The Station is at St. Pauls, *Eccli.* 15.

The Introit.

HE hath given them the water of Wiſdom to drink, *Alleluia*: it ſhall be eſtabliſhed in them, and ſhall not decline, *Alleluia*: but ſhall exalt them for ever. *Alleluia, Alleluia.*

Pſalm 104.

CONfeſs to our Lord, and call upon his Name: Make known his works amongſt the Nations of the Earth.

Glory be to the Father, *&c.*

Let us Pray.

The Prayer.

O God who doſt always multiply thy Church by a new off-ſpring; grant unto thy ſervants, that in the courſe of their life, they

they may hold that Sacrament, which by Faith they have received. Through our Lord Jesus Christ.

The Epistle.

A Lesson, taken out of the Acts *of the Apostles, Ch.* 13.

IN those days: *Paul* rising up, and with his hand beckening for silence, said: Men-brethren, Children of the stock of Abraham, and they among you that fear God; to you the word of this Salvation was sent. For they that inhabited *Jerusalem*, and the Princes thereof, not knowing him, nor the voices of the Prophets that are read every Sabboth, judging have fulfilled them, and finding no cause of death in him, desired of *Pilate*, that they might kill him. And when they had consummated all things that were written of him, taking him down from the tree, they put him in a monument. But God raised him up from the dead the third day: who was seen for many days of them that came up together with him from Galilee into *Jerusalem*, who until this present are his witnesses to the people. And we preach unto you that promise which was made to our Fathers: that God hath fulfilled this same to our Children, raising up Jesus.

The Gradual.

THis is the day which our Lord hath made, come let us rejoyce and be glad therein.

V. Let them, who have been Redeem'd by our Lord, whom he hath redeemed from the powerful

powerful hand of the Enemy, and gathered together from the utmost Regions of the Earth, say *Alleluia, Alleluia.*

V. Our Lord is risen from the grave, who for our sakes hung upon the Cross.

The Sequentia.

Bring all, ye dear-bought Nations, bring, *&c.*
Alleluia. *as above,* pag. 344.

The Sequence of the Holy Gospel, according to St. Luke *Ch.* 24. *v.* 36.

AND while they speak these things, Jesus stood in the midst of them, and he saith to them: Peace be to you; it is I, fear not. But they being troubled and frighted, imagined that they saw a Spirit. And he said to them: Why are you troubled, and cogitations arise into your hearts? See my hands, and feet, that it is I my self: handle, and see: for a Spirit hath not flesh and bones, as you see me to have. And when he had said this, he shewed them his hands and feet. But they yet not believing and marvelling for joy, he said: Have you here any thing to be eaten? But they offered him a peice of fish broiled, and a hony comb. And when he had eaten before them, taking the remains he gave to them. And he said to them: these are the words which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the Prophets, and the Psalms, of me. Then he opened their understanding, that they might understand the Scriptures. And he

he ſaid to them: that ſo it is written, and ſo it behoved Chriſt to ſuffer, and to riſe again from the dead the third day, and Pennance to be Preached in his name, and remiſſion of ſins unto all Nations.

Credo, *as before*, pag. 39.

The Offertory, Pſalm 17. *v.* 14.

OUr Lord thundred from Heaven: and the moſt high gave his voice: and the Fountains of water appeared, *Alleluia.*

The Secret.

ACcept O Lord the Prayers of the Faithful together with the offering of theſe Hoſts, that by theſe Duties of our Pious Devotion we may paſs to Heavenly Glory. Through our Lord.

The Preface, as before, pag. 346. *&c.*

The Communion.

IF you are riſen with Chriſt, ſeek the things that are above, where Chriſt is ſitting at the right hand of God. *Alleluia.* Reliſh the things that are above, *Alleluia.*

Poſt-

Post-Communion.

GRant we beseech thee, Almighty God, that the receiving of the Paschal Sacrament may continue in our minds for perpetuity through our Lord.

FINIS.